Charles Wigan Harvey.

Bernard Chiles

SERMONS

OF

THE NATIVITY

AND OF

REPENTANCE AND FASTING.

NINETY-SIX SERMONS

BY THE

RIGHT HONOURABLE AND REVEREND FATHER IN GOD,

LANCELOT ANDREWES,

SOMETIME LORD BISHOP OF WINCHESTER.

PUBLISHED BY HIS MAJESTY'S SPECIAL COMMAND.

VOL. I.

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EDITOR'S PREFACE.

A few words only will suffice to put the reader in possession of all that it is important for him to know with respect to the present volume.

The text has been carefully reprinted from the second edition published in 1631, and it has throughout been collated with the editions of 1641 and 1661; but with the exception of a few verbal inaccuracies and obvious misprints, which have been corrected, it has not been deemed advisable, or indeed found necessary, to make the slightest alteration either in the style or in the arrangement of the author.

Much labour has been bestowed upon the marginal references to Scripture, many of which were found on examination to be exceedingly erroneous, and it soon became apparent that unless they were revised throughout, the reader would experience no ordinary difficulty in discovering the passages to which he was directed. They have accordingly been submitted to a rigid scrutiny, and the result has been such, that the editor is led to hope but few inaccuracies have escaped his observation. It must however be borne in mind, that in many cases the reference to Scripture is very slight, and almost imperceptible without the aid of the Vulgate, where

a word or a phrase appears to have attracted the Bishop's attention, and to have been marked by him more from its allusion, than from its actual relation, to the passage in question. Indeed, one or two instances might be named, where the allusion is so slight as to be scarcely traceable, but even here it has not been thought advisable to remove the reference; it is suffered to remain as it is found without alteration. But besides these, there are other instances, and those not a few, where quotations from Scripture occur without any reference whatever. Here however, in all cases of the least importance, the reader is referred to the sacred author quoted, and whenever this has been done, the reference itself is inclosed in brackets, to shew that for it the present editor is himself responsible.

The editor regrets that he has not been equally successful with all the quotations which are given from the Fathers, and other writers. Wherever any reference whatever is given to any part of their works, it has invariably been sought out and verified, but sometimes, where a Father of the Church is merely cited by name, and no particular Treatise is mentioned, it has been found impossible to discover the passage, especially where the quotation is made from such voluminous writers as Augustine and Chrysostom, and the sentiment is such as might have been expressed by a Christian writer of almost any age and country. In all cases however of importance, where the citation is not used merely by way of illustration, but in support of some primitive doctrine or usage, the greatest pains have been taken to find the passage, and in scarcely any instance of this nature has the result been otherwise than successful. It may be added, that when the exact passage quoted cannot with certainty

be ascertained, the reader is occasionally referred to a parallel sentiment from the same author, which may perhaps after all have been the passage intended.

With respect to the quotations generally, and particularly those from Scripture, it will be found that they are scarcely ever given in the exact words of the author referred to, but that the sense or substance of a passage is for the most part rather quoted from memory, than given with that exactness which is usual in the present day. This remark will be found to apply not merely to English, but to Latin and Greek quotations, and it would perhaps be difficult to point out many instances to the contrary.

The quotations from Scripture, whenever they appear to amount to more than a passing allusion, are distinguished by double commas, while translations from the Latin, with the exception of those from the Vulgate, are marked as semi-quotations, and are invariably distinguished by single ones.

As to the texts which head the separate Sermons, they are for the most part taken from the Genevan Bible, the variations from which will be found in a note below[a]. Beneath,

[a] The variations are given in italics—

SERMONS OF THE NATIVITY.

Serm. I. Heb. ii. 16. For He in no *sort* took *on Him* the Angels' *nature*, but He took *on Him* the seed of Abraham.

Serm. II. Esay ix. 6. No variation.

Serm. III. 1 Tim. iii. 16. The same.

Serm. IV. Galat. iv. 4, 5. God sent *forth*, &c. *and* made, &c. that He might redeem them *which* were, &c. the adoption of *the* sons.

Serm. V. Luke ii. 10, 11. I bring you *glad* tidings . . . that shall be to all *the* people, *that is*, that unto you is born this day in the city of David, a Saviour Which is Christ the Lord.

Serm. VI. John i. 14. And *that* Word, &c.

Serm. VII. Heb. i. 1—3. Ver. 1....*unto* us. Ver. 3. . . . the brightness of *the* glory.

Serm. VIII. John viii. 56. No variation.

Serm. IX. Esay vii. 14. The same.

at the beginning of every Sermon, is given the English authorised translation by way of marking the difference, if any, between the two Versions, and as the Vulgate was sometimes but not always added, though constantly referred to, it is now given in every instance, marked, as is usual with all extraneous matter, with brackets, wherever it was not cited by the Bishop himself.

The present mode of punctuation and orthography has for the most part been adopted throughout. Some few proper names however, such as Esay, Jeremy, Zachary, Osee, Aggai, Zachee, and a few others, have been retained, as it was thought that, if altered, too great a change would have been made in their pronunciation, and that consequently they would not harmonize so well with the general style of the author.

With respect to the Sermons themselves, one or two observations may not perhaps be deemed irrelevant.

They are for the most part exegetical and practical, almost exactly answering to the description of a Sermon given by

Serm. X. Micah v. 2. No variation.
Serm. XI. Ps. lxxxv. 10, 11. The same.
Serm. XII. Luke ii. 12—14. Ver. 14. . . . *in the high Heavens.*
Serm. XIII. Luke ii. 14. . . . peace *in* earth.
Serm. XIV. Mat. ii. 1, 2. No variation.
Serm. XV. Mat. ii. 1, 2. Where is *that* King.
Serm. XVI. Ephes. i. 10. . . . gather together *in* one. . .
Serm. XVII. Ps. ii. 7. I will declare the decree: that is, *He* hath said unto me, &c.

SERMONS OF REPENTANCE AND FASTING.

Serm. I. Ps. lxxviii. 34. When He slew them, they sought Him, and they returned, and *sought* God early.
Serm. II. Deut. xxiii. 9. No variation.
Serm. III. Jer. viii. 4—7. The same.
Serm. IV. Joel ii. 12, 13. *The Lord saith.*
Serm. V. & VI. Mat. vi. 16. No variation.
Serm. VII. Mat. iii. 7, 8. The same.
Serm. VIII. Mat. iii. 8. Bring forth *fruits, therefore,* worthy amendment of life *or repentance.*

Bishop Cosin[b]. They explain and they enforce a portion of Holy Writ, and they do it with such clearness and strength of reasoning, and with so powerful an appeal to the conscience, that they could hardly fail to have impressed the most careless and irreverent of those who heard them. As to the charge[c] that they abound in puns and quibbles, and that as they had a tendency to debase the English language, so they were calculated rather to excite a smile than to strike conviction, it is sufficient to reply that the Sermons themselves have only to be read to refute the accusation. It is true, indeed, that a play upon words may occasionally be detected in the course of the present volume, but almost always, where this occurs, it would seem intended to fix the attention, and to impress a forcible passage so strongly upon the memory that it cannot easily be forgotten.

The Sermons on the Nativity are seventeen in number, and were preached at intervals during a space of about twenty years before King James the First, at Whitehall. They will be found to embrace some of the very highest and most important doctrines of the Incarnation. The Eternal Generation of the Son of God—His Glory with the Father before the world was—His Coeternity, Coequality, and Consubstantiality with Him—His Miraculous Conception—His supernatural Birth in the fulness of time—The union of the two Natures in One Person—The great objects of His mission, and man's consequent obligations;—all these points, and other topics of a kindred nature, are treated in a manner the most forcible and satisfactory that can

[b] In his *Regni Angliæ Religio Catholica, prisca, casta, defæcata.*

[c] See the Biograph. Britan. Art. *Andrewes*, and the authorities quoted there.

well be imagined, and it will be seen that there is a Catholic spirit which pervades the whole, and vividly recals to the imagination the productions of the first and purest ages of the faith.

The Sermons on Fasting are eight in number, and were preached on various occasions between the years 1598 and 1624, before Queen Elizabeth and King James the First, on Ash-Wednesday, at Whitehall and Richmond, with the exception of the last, which was merely prepared for preaching but was never actually delivered. This series will be read with interest in the present day, and the genuine sons of the Church will be pleased to find that the great duty of abstinence is distinctly asserted, and proved to have been enjoined not merely under the Law, but under the Gospel dispensation, and that from Apostolic times. These then are particularly well adapted to the present self-indulgent age, and it is hoped that their perusal may have the effect of opening the eyes of some to the real views of the Church Catholic, and so, we would hope, of our own branch of it, upon this important subject.

But while we admire the strength and eloquence by which the following Discourses are so peculiarly marked, we must not forget how much they unquestionably owed to the manner in which they were delivered. It is universally allowed by all his contemporaries, that the Bishop's mode of delivery was the happiest that could well be conceived, and not only happy, but absolutely inimitable; and therefore our opinion of their merits, however high it may be raised, will still fall short of the deliberate judgment of those who heard from the pulpit what we must be content to read in our closets; and while we esteem the writings, and revere the memory

of one who was every way so distinguished as Bishop Andrewes, we may perhaps be permitted to say in conclusion to the reader what the Athenian orator was so anxious to impress upon his audience, *Quanto magis admiraremini, si audissetis ipsum.*

J. P. W.

Magdalen College,
The Feast of the Circumcision,
1841.

TO

HIS MOST SACRED MAJESTY

CHARLES,

BY THE GRACE OF GOD,

KING OF GREAT BRITAIN, FRANCE, AND IRELAND,

DEFENDER OF THE FAITH, &c.

Most gracious and dread Sovereign,

We here present to your most sacred Majesty a book of Sermons. We need not tell whose they are, the Sermons are able to speak their author. When the author died, your Majesty thought it not fit his Sermons should die with him. And though they could not live with all that elegancy which they had upon his tongue, yet you were graciously pleased to think a paper-life better than none. Upon this your Majesty gave us a strict charge, that we should overlook the papers, as well Sermons as other Tractates, of that reverend and worthy Prelate, and print all that we found perfect. There came to our hands a world of Sermon-notes, but these came perfect. Had they not come perfect, we should not have ventured to add any limb unto them, lest mixing a pen far inferior we should have disfigured such complete bodies.

Your Majesty's first care was for the press, that the work

might be public. Your second was for the work itself, that it might come forth worthy the author; which could not be, if it came not forth as he left it. In pursuance of these two, we have brought the work to light, and we have done it with care and fidelity; for as the Sermons were preached, so are they published. When he preached them, they had the general approbation of the Court, and they made him famous for making them. Now they are printed, we hope they will have as general liking of the Church, and enlarge and endear his name, to them that knew not him.

We know there is a great prejudice attends the after-printing of dead men's works. For the living may make the dead speak as they will, and as the dead would not speak did they live. And many worthy authors in all professions have had such unsuitable pieces stitched to their former works as made them speak contrary to themselves, and to their known judgment while they lived. As if they had seen some vision after death, to cross or recall their judgment in their life. We would be loath to suffer under the suspicion of this. And therefore in a full obedience to your Majesty's command, as we have printed all that we could find perfect and worthy his name; so have we not added or detracted in the least, to alter or divert his sense. That so the work may not only be his, but as himself made it; and the honour your Majesty's that so carefully commanded it; and the faithfulness ours in our obedience to your Majesty, and our love to his memory.

And now will your Majesty graciously be pleased to give us leave to commend this work to your protection, which would have needed none, had not your Majesty commanded it to be public. For public view is as great a search as many eyes can make. And many eyes can see what two cannot, be they never so good. And among many eyes, some will ever look asquint upon worth, and malign that

which they cannot equal. And if ever any man's patience and temper could prevent this evil eye, we hope his may; and yet, even whilst we hope the best, we humbly beg your Majesty's protection against the worst, "because the days are evil." Eph. 5. 16.

We have but two things to present to your Majesty. They are the person to your memory, and this his work to your eye. For the person, we can add nothing to him. To name him, is enough to all that knew him; and to read him, will be enough to them that knew him not. And though virtue have but its due when it is commended, yet we conceive not how praise may make virtue better than it is, especially when the person in whom it was, is dead to all encouragement or comfort by it. And yet though virtue cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita censura difficilis:* 'It is easy to admire the living, and we do it, but it is hard to censure them any way.' Both because there will be no preferring one before another without offence; and because, as we know not what may come upon them before death, so the censure may be so good as they will never deserve, or so bad as though they do deserve they will not bear. It was Bibulus' case. 'The admiration of men had carried him up to Heaven,' no lower place would serve him. Yet when it came to a wise man's censure, he professed, 'he knew no ground for that admiration, and less worth in him for such a height.' But when men have paid all their rights of nature to death, and are gone into their silence, then where admiration ceaseth, censure begins. Now if the censure be heavy (as it is too oft upon the best) yet then it should be sparing for humanity's sake. For that humanity which forbids the rifling of a grave, bids forbear him that is shut up in it, and cannot answer. But if the censure be good, you may be bold with the grave; and you cannot praise any so safely

Paterc. Hist. lib. 2. [c. 36. ad fin. edit. Par. 1675.]

Ad Attic. 2. 19. [init.] Bibulus hominum admiratione in Cœlo est, nec quare scio.

as the dead, for you cannot humour them into danger, nor melt away yourself into flattery.

The person therefore whose works these are, was from his youth a man of extraordinary worth and note. A man, as if he had been made up of learning and virtue. Both of them so eminent in him, as it is hard to judge, which had precedency and greater interest. His virtue, which we must still judge the more worthy in any man, was comparable to that which was wont to be found in the primitive Bishops of the Church. And had he lived among those ancient Fathers, his virtue would have shined even amongst those virtuous men. And for his learning, that was as well, if not better known abroad, than respected at home. And take him in his latitude, we which knew him well knew not any kind of learning to which he was a stranger, but in his profession admirable. None stronger than he, where he wrestled with an adversary. And that Bellarmine felt, who was as well able to shift for himself, as any that stood for the Roman party. None more exact, more judicious than he, where he was to instruct and inform others. And that, as they knew which often heard him preach, so they may learn which will read this which he hath left behind him. And yet this fulness of his material learning, left room enough in the temper of his brain, for almost all languages, learned and modern, to seat themselves. So that his learning had all the helps language could afford; and his languages learning enough for the best of them to express. His judgment in the meantime, so commanding over both, as that neither of them was suffered idly or curiously to start from, or fall short of, their intended scope. So that we may better say of him, than it was sometimes said of Claudius Drusus; 'He was of as many and as great virtues as mortal nature could receive, or industry make perfect.' And since we are both taught, and see it by experience, that "wise men also die,

Paterc. Hist. lib. 2. [c. 97. init.]

Ps. 49. 10.

and perish together as well as the ignorant and foolish," and though they leave their riches, yet cannot dispose their wisdom to others; it is fit we should be conversant in the writings of wise and religious men, that we may in part learn that in their works, which the dying authors had not power to bequeath unto us.

These works then coming from so grave, learned, and religious an author, have but two things to do in their publishing to the world. The one is, to teach the world what a treasure they have of them; and the other to tell this Church, what a jewel she lost when she lost their author. The work is a body of Sermons. To them he had been most bred, and in them he most excelled. And he was not a greater preacher in his age, than he was both great and frequent in his younger and stronger time. As for the body of the work itself, were it not that we like not to disparage any man's endeavours by comparing, we would say the Christian world hath not many such bodies of Sermons, as we here present, under your Majesty's favour, to the view and use of this Church. And if another nation had them they would as highly value them.

And here we humbly beg leave to tell your Majesty, that these Sermons are in this, like their author, mixed of religion and wisdom. It is an excellent thing for a man to speak wisely and eloquently both at once; but where these perfections meet not, there, saith St. Augustine, *Dicat sapienter quod non potest eloquenter;* 'let the preacher, of all men, speak that wisely which he cannot utter eloquently.' And if St. Augustine in his time found that fit, out of all doubt it is necessary now that men of our profession set themselves to preach with more wisdom than eloquence. With Christian and religious wisdom; which alone knows how to preserve truth and peace together. For as all other Churches

August. de Doct. Christ. 4. 28.

in the world are most happy when these meet, so is this too. But too many among the people choose rather to have their humour fed than their souls edified, and carry partial ears
Acts 10. 34. even to the house of that God Who is "no accepter of persons." To settle therefore the peace of the one, and to abate the humour of the other, nothing certainly under God would be of greater efficacy than *conciones sapientes*, 'wise and discreet Sermons,' which yet may be as zealous and devout as any other. For he that is zealous according to knowledge, is not less zealous for his knowledge' sake. And true wisdom, which is not true if it be not Christian, carries no water about it to quench zeal, but only to sprinkle it, that it may burn within compass, and not fire that house which it intended but to warm.

We have neither purpose nor commission to step aside here and complain of the times. All times have somewhat amiss in them, else preachers should have the less work. And if these times have more than many others which our forefathers have seen, we must needs be sorry there is so much work for preachers; and more, if they which live by the Gospel of peace, should make any. For after the building up of the "faith of Christ," their chief work should be to beat down those strongholds which any sins have built up in the hearts of men to pollute or defame Christianity.
In Thren. 1. [Com. S. Hieron. in Lam. L. 1. c. 1. Beth.] And true preachers indeed are, as St. Jerome speaks, *maxillæ Ecclesiæ*, 'the jawbones of the Church,' which by preaching beat down the carnal life of man. Now all hatred, contention, variance, all sedition and disobedience to lawful
Gal. 5. 20 authority, is, as it is reckoned by the Apostle, "among the works of the flesh." And therefore since all preachers are the jaws of the Church, and the sins of the people are, as it were, to be ground *inter maxillas*, 'between these jaws,' before the people themselves can be made fit to nourish the Church, or the Church them; how can this be done, especially done as

it ought, if the jaws be weak or fallen, and cannot do their office?

But our hope is that God will so bless your Majesty in your government, your people in their loyalty, the preachers in their wisdom added to zeal and diligence, that the hearts and hands of all sorts of men shall be joined together to preserve God's worship in truth, your Majesty's throne in honour, the Church in religious devotion, and all your people in obedience and union; the only means to make both your Majesty and your people happy in this life, and blessed in that which is to come. And we humbly desire men of all sorts to think seriously of this; that if the public suffer either in Church or State, no man's private pleasure or profit can stand firm unto him. No man's. And Cicero had reason enough to laugh at the folly of those men, *qui amissâ Republicâ piscinas suas fore salvas sperare videntur*, 'which in his time seemed to conceive such a windy hope, that their fish-ponds and places of pleasure should be safe, when the Commonwealth was lost.' Ad Attic. 1. 15. [18. Edit. Oxon. ad fin.]

These Sermons, when they were preached, gave great contentment to the religious and judicious ears of your royal father, of ever-blessed memory, the most able prince that ever this kingdom had to judge of Church work. And therefore we hope that the printing of them shall be as acceptable to your Majesty, as the preaching of them was both to yourself and him. We conceive, if your liking had not continued to them, your Majesty would not have commanded us the printing of them. And we assure ourselves, since the lines are the same, the press which hath made them legible hath made no blot upon your gracious favours. We have been only servants, as we are many ways bound to be, to your Majesty's command, in making them ready for the press, but authors of nothing in them. And we heartily pray that

the publishing of them may be honour to your Majesty, good to the Church, and means of comfort and salvation to them which read them. And in these, and all other prayers for your Majesty's long life and happy government, we humbly beseech you to conceive of us, as we are, and ever shall be,

Your Majesty's most loyal and humbly devoted subjects and servants,

GUIL. LONDON.
JO. ELIENS.[a]

[a] Bishops Laud and Buckeridge.

LECTOR,

SI CHRISTIANUS ES, SISTE:

MORÆ PRETIUM ERIT

NON NESCIRE TE, QUI VIR HIC SITUS SIT;

EJUSDEM TECUM CATHOLICÆ ECCLESIÆ MEMBRUM,
SUB EADEM FELICIS RESURRECTIONIS SPE,
EAMDEM D. JESU PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES LANCELOTUS ANDREWES,

LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ,
AULÆ PEMBROCH: ALUMNOR: SOCIOR: PRÆFECTOR.
UNUS, ET NEMINI SECUNDUS:

LINGUARUM, ARTIUM, SCIENTIARUM,

HUMANORUM, DIVINORUM OMNIUM
INFINITUS THESAURUS, STUPENDUM ORACULUM:

ORTHODOXÆ CHRISTI ECCLESIÆ,

DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO
INCOMPARABILE PROPUGNACULUM:

REGINÆ ELIZABETHÆ A SACRIS,

D. PAULI LONDON. RESIDENTIARIUS,
D. PETRI WESTMONAST. DECANUS:

EPISCOPUS CICESTRENSIS, ELIENSIS, WINTONIENSIS;

REGIQUE JACOBO TUM AB ELEEMOSYNIS,
TUM AB UTRIUSQUE REGNI CONSILIIS,
DECANUS DENIQUE SACELLI REGII:

IDEM EX

INDEFESSA OPERA IN STUDIIS,

SUMMA SAPIENTIA IN REBUS,
ASSIDUA PIETATE IN DEUM,
PROFUSA LARGITATE IN EGENOS,
RARA AMŒNITATE IN SUOS,
SPECTATA PROBITATE IN OMNES,
ÆTERNUM ADMIRANDUS:

ANNORUM PARITER ET PUBLICÆ FAMÆ SATUR,

SED BONORUM PASSIM OMNIUM CUM LUCTU DENATUS,
CŒLEBS HINC MIGRAVIT AD AUREOLAM CŒLESTEM,

ANNO

REGIS CAROLI II°. ÆTATIS S. LXXI°.
CHRISTI MDCXXVI°.

TANTUM EST, LECTOR, QUOD TE MŒRENTES POSTERI
NUNC VOLEBANT, ATQUE UT EX VOTO TUO VALEAS, DICTO

SIT DEO GLORIA.

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Hebrews ii. 16.

For He in no wise took the Angels; but the seed of Abraham He took.

SERMON II.

(Page 18.)

Preached before King James, at Whitehall, on Wednesday, the Twenty-fifth of December, A.D. MDCVI.

Esay ix. 6.

For unto us a Child is born, and unto us a Son is given; and the government is upon His shoulder; and He shall call His Name Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

SERMON III.

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Preached before King James, at Whitehall, on Thursday, the Twenty-fifth of December, A.D. MDCVII.

1 Timothy iii. 16.

And without controversy great is the mystery of godliness, which is, God is manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up in glory.

SERMON IV.

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Preached before King James, at Whitehall, on Monday, the Twenty-fifth of December, A.D. MDCIX.

Galatians iv. 4, 5.

When the fulness of time was come, God sent His Son, made of a woman, made under the Law.

That He might redeem them that were under the Law, that we might receive the adoption of sons.

SERMON V.

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Preached before King James, at Whitehall, on Tuesday, the Twenty-fifth of December, A.D. MDCX.

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The Angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all people.

That there is born unto you this day a Saviour, Which is Christ the Lord, in the city of David.

SERMON VI.

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Preached before King James, at Whitehall, on Wednesday, the Twenty-fifth of December, MDCXI.

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At sundry times and in divers manners, God spake in the old time to our Fathers, by the Prophets:

In these last days, He hath spoken to us by His Son, Whom He hath made Heir of all things; by Whom also He made the worlds;

Who, being the Brightness of His glory, and the engraved Form of His Person, and bearing up all things by His mighty word, hath by Himself purged our sins, and sitteth at the right hand of the Majesty in the highest places.

SERMON VIII.

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Your Father Abraham rejoiced to see My day: and he saw it, and was glad.

SERMON IX.

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SERMON X.

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Preached before King James, at Whitehall, on Monday, the Twenty-fifth of December, A.D. MDCXV.

Micah v. 2.

And thou Bethlehem Ephratah art little to be among the thousands of Judah; yet out of thee shall He come forth unto Me That shall be the Ruler in Israel; Whose goings forth have been from the beginning, and from everlasting.

SERMON XI.

(Page 175.)

Preached before King James, at Whitehall, on Wednesday, the Twenty-fifth of December, A.D. MDCXVI.

Psalm lxxxv. 10, 11.

Mercy and Truth shall meet; Righteousness and Peace shall kiss one another.

Truth shall bud out of the earth; and Righteousness shall look down from Heaven.

SERMON XII.

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Preached before King James, at Whitehall, on Friday, the Twenty-fifth of December, A.D. MDCXVIII.

Luke ii. 12—14.

And this shall be a sign unto you; ye shall find the Child swaddled, and laid in a cratch.

And straightway there was with the Angel a multitude of Heavenly soldiers, praising God, and saying,

Glory be to God on high, [*and peace upon earth, and towards men good-will.*]

SERMON XIII.

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Preached before King James, at Whitehall, on Saturday, the Twenty-fifth of December, A.D. MDCXIX.

Luke ii. 14.

Glory be to God in the high Heavens, and peace upon earth, and towards men good-will.

SERMON XIV.

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Preached before King James, at Whitehall, on Monday, the Twenty-fifth of December, A.D. MDCXX.

Matthew ii. 1, 2.

When Jesus then was born at Bethlehem in Judea, in the days of Herod the King, behold, there came wise men, from the East to Jerusalem, saying,

Where is the King of the Jews That is born? For we have seen His star in the East, and are come to worship Him.

SERMON XV.

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Preached before King James, at Whitehall, on Wednesday, the Twenty-fifth of December, A.D. MDCXXII.

Matthew ii. 1, 2.

Behold there came wise men from the East to Jerusalem,

Saying, Where is the King of the Jews That is born? For we have seen His Star in the East, and are come to worship Him.

SERMON XVI.

(Page 266.)

Preached before King James, at Whitehall, on Thursday, the Twenty-fifth of December, A.D. MDCXXIII.

Ephesians i. 10.

That in the dispensation of the fulness of the times, He might gather together into one all things, both which are in Heaven, and which are in earth, even *in Christ.*

SERMON XVII.

(Page 285.)

Preached before King James, at Whitehall, on Saturday, the Twenty-fifth of December, A.D. MDCXXIV.

Psalm ii. 7.

I will preach the Law, whereof the Lord said to Me: Thou art My Son, this day have I begotten Thee.

SERMONS OF REPENTANCE AND FASTING,

PREACHED ON ASH-WEDNESDAY.

SERMON I.

(Page 307.)

Preached before Queen Elizabeth, at Whitehall, on Wednesday, the Fourth of March, A.D. MDXCVIII.

Psalm lxxviii. 34.

When He slew them, then they sought Him; and they returned, and enquired early after God.

SERMON II.

(Page 324.)

Preached before Queen Elizabeth, at Richmond, on Wednesday, the Twenty-first of February, A.D. MDXCIX.

Deuteronomy xxiii. 9.

When thou goest out with the host against thine enemies, keep thee then from all wickedness.

SERMON III.

(Page 341.)

Preached before Queen Elizabeth, at Whitehall, on Wednesday, the Seventeenth of February, A.D. MDCII.

Jeremiah viii. 4—7.

Thus saith the Lord: Shall they fall and not arise? shall he turn away and not turn again.

Wherefore is this people of Jerusalem turned back by a perpetual rebellion? they gave themselves to deceit, and would not return.

I hearkened and heard, but none spake aright: no man repented him of his wickedness, saying, What have I done? Every one turned to their race, as the horse rusheth into the battle.

Even the stork in the air knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but My people knoweth not the judgment of the Lord.

SERMON IV.

(Page 360.)

Preached before King James, at Whitehall, on Wednesday, the Tenth of February, A.D. MDCXIX.

Joel ii. 12, 13.

Therefore also now, saith the Lord, Turn you unto Me with all your heart, and with fasting, and with weeping, and with mourning.

And rend your heart, and not your clothes, and turn unto the Lord your God.

SERMON V.

(Page 380.)

Preached before King James, at Whitehall, on Wednesday, the Fourteenth of February, A.D. MDCXXI.

Matthew vi. 16.

Moreover when you fast look not sour as the hypocrites; for they disfigure their faces that they might seem unto men to fast: verily I say unto you, That they have their reward.

SERMON VI.

(Page 404.)

Preached before King James, at Whitehall, on Wednesday, the Sixth of March, A.D. MDCXXII.

Matthew vi. 16.

Moreover when you fast look not sour as the hypocrites; for they disfigure their faces that they might seem unto men to fast: verily I say unto you, That they have their reward.

SERMON VII.

(Page 424.)

Preached before King James, at Whitehall, on Wednesday, the Twenty-sixth of February, A.D. MDCXXIII.

Matthew iii. 7, 8.

O generation of vipers, who hath forewarned you to flee from the anger to come?

Bring forth therefore fruit worthy amendment of life.

SERMON VIII.

(Page 443.)

Prepared to be preached on Wednesday, the Tenth of February, A.D. MDCXXIV.

Matthew iii. 8.

Bring forth fruits, therefore, worthy amendment of life, or *repentance.*

SERMONS OF THE NATIVITY

PREACHED UPON

CHRISTMAS-DAY.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON TUESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCV.
BEING CHRISTMAS-DAY.

HEBREWS ii. 16.

For He in no wise took the Angels'; but the seed of Abraham He took.

[*Nusquam enim Angelos apprehendit; sed semen Abrahæ apprehendit.* Latin Vulg.]

[*For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham.* Engl. Trans.]

AND even because this day He took not the Angels' nature upon Him, but took our nature in "the seed of Abraham," therefore hold we this day as a high feast; therefore meet we thus every year in a holy assembly, even for a solemn memorial that He hath as this day bestowed upon us a dignity which upon the Angels He bestowed not. That He, as in the chapter before the Apostle setteth Him forth, That is "the brightness of His Father's glory, the very character of His substance, the Heir of all things, by Whom He made the world;" He, when both needed it—His taking upon Him their nature —and both stood before Him, men and Angels, "the Angels He took not," but men "He took;" was made Man, was not made an Angel; that is, did more for them than He did for the Angels of Heaven. Heb. 1. 3.

Elsewhere the Apostle doth deliver the very point positively, and that, not without some vehemency; "Without all question great is the mystery of godliness: God is manifested in the flesh." Which is in effect the same that is here said, but that here it is delivered by way of comparison; for this speech is evidently a comparison. If He had thus set it down, 'Our nature He took,' that had been positive; but setting it 1 Tim. 3. 16.

SERM. I. down thus, 'Ours He took, the Angels' He took not,' it is certainly comparative.

1. Now the masters of speech tell us that there is power in the positive if it be given forth with an earnest asseveration, but nothing to that that is in the comparative. It is nothing so full to say, 'I will never forget you,' as thus to say
Isa. 49. 15. it; "Can a mother forget the child of her own womb? well, if she can, yet will not I forget you." Nothing so forcible to
Lu. 21. 33. say thus, 'I will hold my word with you,' as thus, "Heaven and earth shall pass, but My word shall not pass." The comparative expressing is without all question more significant; and this here is such. Theirs, the Angels', *nusquam*, 'at no hand' He took, but ours He did.

2. Now the comparison is, as is the thing in nature whereunto it is made; if the thing be ordinary, the comparison is according; but then is it full of force, when it is with no mean or base thing, but with the chief and choice of all the creatures as here it is, even with the Angels themselves; for then it is at
Job 35. 11. the highest. 1. That of Elihu in Job, that God "teacheth us more than the beast, and giveth us more understanding than the fowls of the air;" that is, that God hath been more gracious to us than to them, being made of the same mould that we are; that yet He hath given us a privilege above them—this
Ps. 147. 20. is much. 2. That of the Psalmist, "He hath not dealt so with every nation," nay, not with any other nation, in giving us the knowledge of His heavenly truth and laws; even, that we have a prerogative, if we be compared with the rest of mankind;—more than the beasts, much; more than all men besides, much more. 3. But this here, *nusquam Angelos*, &c., that He hath given us a preeminence above the Angels themselves, granted us that that He hath not granted the Angels—that is a comparison at the very highest, and farther we cannot go.

3. One degree yet more; and that is this. As in comparisons making it skilleth much the excellency of the thing wherewithal it is compared, so doth it too the manner how the comparison is made, the pitch that is taken in it. It is one thing to make it *in tanto*, another, *in toto*. One thing when it is in degrees—that more, this less; this not so much as that, yet that somewhat though—another, when one is, the other is not at all. So is it here; *Assumpsit; non assumpsit;* 'us

He did take; the Angels, *οὐδήπου*, not in any wise;' not in a less, or a lower degree than us, but them 'not at all.' So it is with the highest, and at the highest. So much is said here, and more cannot be said.

The only exception that may be made to these comparisons is, that most-what they be odious; it breedeth a kind of disdain in the higher to be matched with the lower, especially to be overmatched with him. We need not fear it here. The blessed Spirits, the Angels, will take no offence at it; they will not remove Jacob's ladder for all this, or descend to us, Gen. 28. 12. or ascend for us, ever a whit the slower, because He is become "the Son of Man." There is not in them that envious John 1. 51. mind that was in the elder brother in the Gospel, when the Lu. 15. 28. younger was received to grace after his riotous course.

When the Apostle tells us of the "great mystery," that 1Tim.3.16. "God was manifested in the flesh," immediately after he tells that He was "seen of the Angels;" and lest we might think they saw it, as we do many things here which we would not see, St. Peter tells us, that *desiderant prospicere,* that with 'desire 1 Pet. 1. 12. and delight' they saw it, and cannot be satisfied with the sight of it, it pleaseth them so well. And even this day, the day that it was done, an Angel was the first that came to bring news of it to the shepherds; and he no sooner had delivered Luke 2. 9. his message, but "presently there was with him a whole choir Luke 2. 13. of Angels," singing, and joying, and making melody, for this *εὐδοκία ἐν ἀνθρώποις,* this "good-will of God towards men." Luke 2. 14. So that, without dread of any disdain or exception on the Angels' parts, we may proceed in our text.

I. Wherein first, of the parties compared; Angels, and Men. I. The Division.

II. Then, 1. of that, wherein they are compared, 'assumption,' or 'apprehension;' in the word 'taking:' 2. And not every 'taking,' but *apprehensio seminis,* 'taking on Him the seed.' II. 1. 2.

III. Lastly, of this term, "Abraham's seed;" the choice of that word, or term, to express mankind by, thus taken on by Him. That He saith not, 'but men He took;' or, 'but the seed of Adam,' or 'the seed of the woman He took;' "but the seed of Abraham He took." III.

I. Of the parties compared, Angels and men. These two we must first compare, that we may the more clearly see I. The parties compared.

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Men, with Angels.

the greatness of the grace and benefit this day vouchsafed us. No long process will need to lay before you, how far inferior our nature is to that of the Angels; it is a comparison without comparison. It is too apparent; if we be laid together, or weighed together, we shall be found *minus habentes*, 'far too light.' They are in express terms said, both in the Old
Ps. 103. 20. and in the New Testament, "to excel us in power;" and as in
2 Pet. 2. 11. power, so in all the rest. This one thing may suffice to shew the odds; that our nature, that we, when we are at our very highest perfection—it is even thus expressed—that we come near, or are therein like to, or as an Angel. Perfect
Acts 6. 15. beauty in St. Stephen; "they saw his face as the face of an
2 Sa. 14. 20. Angel." Perfect wisdom in David; "my Lord the King is wise, as an Angel of God." Perfect eloquence in St. Paul;
1 Cor. 13. 1. "Though I spake with the tongues of men, nay of Angels." All our excellency, our highest and most perfect estate, is but to be as they; therefore, they above us far.

But to come nearer; What are Angels? Surely, they are
Heb. 1. 14. Spirits;—Glorious Spirits;—Heavenly Spirits;—Immortal
Heb. 9. 5.
Mat. 24. 36. Spirits. For their nature or substance, Spirits; for their
Lu. 20. 36. quality or property, glorious; for their place or abode, Heavenly; for their durance or continuance, immortal.

And what is "the seed of Abraham" but as Abraham himself is? And what is Abraham? Let him answer him-
Gen. 18. 27. self; "I am dust and ashes." What is "the seed of Abraham?" Let one answer in the persons of all the rest;
Job 17. 14. *dicens putredini*, &c. "saying to rottenness, Thou art my mother; and to the worms, Ye are my brethren." 1. They are Spirits; now, what are we—what is "the seed of Abra-
Gal. 6. 8. ham?" Flesh. And what is the very harvest of this seed of flesh? what, but corruption, and rottenness, and worms? There is the substance of our bodies.

2. They, glorious Spirits; we, vile bodies—bear with it,
Phil. 3. 21. it is the Holy Ghost's own term; "Who shall change our vile bodies"—and not only base and vile, but filthy and unclean;
Job 14. 4. *ex immundo conceptum semine*, 'conceived of unclean seed.' There is the metal. And the mould is no better; the womb
Ps. 51. 5. wherein we were conceived, vile, base, filthy, and unclean. There is our quality.

3. They, Heavenly Spirits, Angels of Heaven; that is,

their place of abode is in Heaven above. Ours is here below in the dust, *inter pulices, et culices, tineas, araneas, et vermes;* Our place is here 'among fleas and flies, moths and spiders, and crawling worms.' There is our place of dwelling.

4. They, immortal Spirits; that is their durance. Our time is proclaimed in the Prophet: flesh; "all flesh is grass, and the glory of it as the flower of the field;"—from April to June. The scythe cometh, nay the "wind but bloweth and we are gone," withering sooner than the grass which is short, nay "fading" sooner than the "flower of the grass" which is much shorter; nay, saith Job, "rubbed in pieces more easily than any moth."

Isa. 40. 6

[Ps. 103. 16.]

Job 4. 19.

This we are to them, if you lay us together. And if you weigh us upon the "balance," we are "altogether lighter than vanity itself;" there is our weight. And if you value us, "Man is but a thing of nought;" there is our worth. *Hoc est omnis homo,* this is Abraham, and this is "Abraham's seed;" and who would stand to compare these with Angels? Verily, there is no comparison; they are, incomparably, far better than the best of us.

Men, by themselves.

Ps. 62. 9.

Ps. 144. 4.

Now then, this is the rule of reason, the guide of all choice: evermore to take the better and leave the worse. Thus would man do; *Hæc est lex hominis.* Here then cometh the matter of admiration: notwithstanding these things stand thus, between the Angels and "Abraham's seed;"—they, Spirits, glorious, Heavenly, immortal;—yet "took He not" them, yet "in no wise took He them, but the seed of Abraham." "The seed of Abraham" with their bodies, "vile bodies," earthly bodies of clay, bodies of mortality, corruption, and death;—these He took, these He took for all that. Angels, and not men; so in reason it should be. Men, and not Angels; so it is; and, that granted to us, that denied to them. Granted to us, so base, that denied them, so glorious. Denied, and strongly denied; *οὐ, οὐδήπου,* "not, not in any wise, not at any hand," to them. They, every way, in every thing else, above and before us; in this, beneath and behind us. And we, unworthy, wretched men that we are, above and before the Angels, the Cherubim, the Seraphim, and all the Principalities, and Thrones, in this dignity. This being beyond the rules and reach of all reason is surely matter of astonish-

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ment; *Τοῦτο,* &c. saith St. Chrysostom, 'this it casteth me into an ecstacy, and maketh me to imagine of our nature some great matter, I cannot well express what.' Thus it is; "It is the Lord, let Him do what seemeth good in His own eyes."

[S. Chrysost. in locum.]

1 Sa. 3. 18.

II. Wherein they are compared.

And with this, I pass over to the second point. This little is enough, to shew what odds between the parties here matched. It will much better appear, this, when we shall weigh the word ἐπιλαμβάνεται, that wherein they are matched. Wherein two degrees we observed; 1. *Apprehendit,* and 2. *Apprehendit semen.*

In *apprehendit,* "he took."

1. Of *apprehendit,* first. Many words were more obvious, and offered themselves to the Apostle, no doubt; *suscepit,* or *assumpsit,* or other such like. 'This word was sought for, certainly, and made choice of,' saith the Greek Scholiast; and he can best tell us it is no common word, and tell us also what it weigheth; Œcumen. in locum.

Δηλοῖ δὲ, saith he, *ὅτι ἡμεῖς ἐφεύγομεν, ὁ δὲ ἐδίωκε, καὶ διώκων ἔφθασε, καὶ φθάσας ἐπελάβετο,* 'this word supposeth a flight of the one party, and a pursuit of the other—a pursuit eager, and so long till he overtake;' and when he hath overtaken, *ἐπιλαμβανόμενος, apprehendens,* 'laying fast hold, and seizing surely on him.' So two things it supposeth; 1. a flight of the one, and 2. a hot pursuit of the other.

I. It may well suppose a flight. For of the Angels there were Jude, ver. 6. that fled, that kept not their original, but forsook and fell away Gen. 3. 8. from their first estate. And man fell, and fled too, and "hid himself in the thick trees" from the presence of God. And this is the first issue. Upon the Angels' flight He stirred not, sat still, never vouchsafed to follow them; let them go whither they would, as if they had not been worth the while. Nay, He never assumed aught by way of promise for them; no promise in the Old, to be born and to suffer; no Gospel in the New Testament, neither was born nor suffered for them.

But when man fell He did all; made after him presently Gen. 3. 9. with *Ubi es?* sought to reclaim him, 'What have you Gen. 3. 14. done? Why have you done so?' Protested enmity to him that had drawn him thus away, made His *assumpsit* of "the woman's seed."

And, which is more, when that would not serve, sent after him still by the hand of His Prophets, to solicit his return.

And, which is yet more, when that would not serve neither,

went after him Himself in person; left His "ninety-and-nine in the fold," and got Him after the "lost sheep;" never left till He "found him, laid him on His own shoulders, and brought him home again." Luke 15. 5.

It was much even but to look after us, to respect us so far who were not worth the cast of His eye; much to call us back, or vouchsafe us an *Ubi es?*

But more, when we came not for all that, to send after us. For if He had but only been content to give us leave to come to Him again, but given us leave to "lay hold" on Him, to "touch but the hem of His garment"—Himself sitting still, and never calling to us, nor sending after us—it had been favour enough, far above that we were worth. But not only to send by others, but to come Himself after us; to say, *Corpus apta Mihi, Ecce venio;* "Get Me a body, I will Myself after Him;"—this was exceeding much, that we fled, and He followed us flying. [Mat.9.21.] Ps. 40. 7.

But yet this is not all, this is but to follow. He not only followed, but did it so with such eagerness, with such earnestness, as that is worthy a second consideration. To follow is somewhat, yet that may be done faintly, and afar off; but to follow through thick and thin, to follow hard and not to give over, never to give over till He overtake—that is it. 2.

And He gave not over His pursuit, though it were long and laborious, and He full weary; though it cast Him into a "sweat," a "sweat of blood." *Angelis suis non pepercit,* saith St. Peter, "The Angels offending, He spared not them:" man offending, He spared him, and to spare him, saith St. Paul, "He spared not His own Son." Nor His own Son spared not Himself, but followed His pursuit through danger, distress, yea, through death itself. Followed, and so followed, as nothing made Him leave following till He overtook. [Lu.22.44.] 2 Pet. 2. 4. [Rom.8.32.]

And when He had overtaken, for those two are but presupposed, the more kindly to bring in the word ἐπελάβετο, when, I say, He had overtaken them, cometh in fitly and properly ἐπιλαμβάνεται. Which is not every 'taking,' not *suscipere* or *assumere,* but *manum injicere, arripere, apprehendere;* 'to seize upon it with great vehemency, to lay hold on it with both hands as upon a thing we are glad we have got, 3.

SERM. I. and will be loath to let go again.' We know *assumpsit* and *apprehendit* both 'take;' but *apprehendit* with far more fervour and zeal than the other. *Assumpsit,* any common ordinary thing; *apprehendit,* a thing of price which we hold dear, and much esteem of.

Now, to the former comparison, of what they, and what we, but specially what we, add this threefold consideration; 1. That He denied it the Angels, *οὐ*: denied it "peremptorily," *οὐδήπου*, neither looked, nor called, nor sent, nor went after them; neither took hold of them, nor suffered them to take hold of Him, or any promise from Him; denied it them, and denied it them thus. 2. But granted it us, and granted it how? That He followed us first, and that, with pain; and seized on us after, and that, with great desire: we flying and not worth the following, and lying and not worth the taking up. 1. That He gave not leave for us to come to Him; or sat still, and suffered us to return, and take hold: yet this He did. 2. That He did not look after us, nor call after us, nor send after us only: yet all this He did too. 3. But Himself rose out of His place, and came after us, and with hand and foot made after us—followed us with His feet, and seized on us with His hands; and that, *per viam, non assumptionis, sed apprehensionis,* the manner more than the thing itself. All these if we lay together, and when we have done weigh them well, it is able to work with us. Surely it must needs demonstrate to us the care, the love, the affection, He had to us, we know no cause why; being
Gen. 18. 27. but, as Abraham was, "dust;" and as Abraham's seed Jacob saith, "less," and not worthy of any one of these; no, not of
Gen. 32. 10. the "meanest of His mercies." Especially, when the same thing so graciously granted us was denied to no less persons than the Angels, far more worthy than we. Sure He would not have done it for us, and not for them, if He had not esteemed of us, made more account of us than of them.

2. And yet, behold a far greater than all these; which is, *apprehendit semen.* He took not the person, but "He took the seed," that is, the nature of man. Many there be that can be content to take upon them the persons, and to represent them, whose natures nothing could hire them once to take upon them. But the seed is the nature; yea, as the philo-

In *apprehendit semen.*

sopher saith, *naturæ intimum*, 'the very internal essence of nature is the seed.' The Apostle sheweth what his meaning is of this 'taking the seed,' when the verse next afore save one he saith, that "Forasmuch as the children were partakers of flesh and blood, He also would take part with them by taking the same." To take the flesh and blood, He must needs take the seed, for from the seed the flesh and blood doth proceed; which is nothing else but the blessed 'apprehension' of our nature by this day's nativity. Whereby He and we become not only "one flesh," as man and wife do by conjugal union, but even one blood too, as brethren by natural union; *per omnia similis*, saith the Apostle, in the next verse after again, sin only set aside; "Alike and suitable to us in all things," flesh and blood, and nature and all. So taking "the seed of Abraham," as that He became Himself "the seed of Abraham;" so was, and so is truly termed in the Scriptures. Which is it that doth consummate, and knit up all this point, and is the head of all. For in all other 'apprehensions' we may let go, and lay down when we will; but this—this 'taking on the seed,' the nature of man—can never be put off. It is an 'assumption' without a deposition. One we are, He and we, and so we must be; one, as this day, so for ever.

[Comp. Hooker, Eccl. Pol. 5. 52. 3. Oxf. Edit. 1836.]

Heb. 2. 14.

Eph. 5. 28, 29.

Heb. 2. 17

And emergent or issuing from this, are all those other 'apprehendings,' or seizures of the persons of men—by which God layeth hold on them, and bringeth them back from error to truth, and from sin to grace—that have been from the beginning, or shall be to the end of the world. That of Abraham himself, whom God laid hold of, and brought from out of Ur of the Chaldeans, and the idols he there worshipped. That of our Apostle St. Paul, that was 'apprehended' in the way to Damascus. That of St. Peter, that in the very act of sin was 'seized on' with bitter remorse for it. All those, and all these, whereby men daily are laid hold of in spirit, and taken from the bye-paths of sin and error, and reduced into the right way; and so their persons recovered to God, and seized to His use. All these 'apprehensions of the branches' come from this 'apprehension of the seed,' they all have their beginning and their being from this day's 'taking,' even *semen apprehendit;* our receiving His Spirit, for 'His taking our

Gen. 15. 7.

Acts 9. 4.

Lu. 22. 61, 62.

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flesh.' This seed wherewith Abraham is made the son of God, from the seed wherewith Christ is made the Son of Abraham.

And the end why He thus took upon Him "the seed of Abraham" was, because He took upon Him to deliver "the seed of Abraham." Deliver them He could not except He
Heb. 2. 14. destroyed "death, and the lord of death, the devil." Them He could not destroy unless He died; die He could not except He were mortal; mortal He could not be except He took our nature on Him, that is, "the seed of Abraham." But taking it He became mortal, died, destroyed death, delivered us; was Himself 'apprehended,' that we might be let go.

One thing more then out of this word *apprehendit*. The former toucheth His love, whereby He so laid hold of us, as of a thing very precious to Him. This now toucheth our danger, whereby He so caught us, as if He had not it had been a great venture but we had sunk and perished. One and the same word, *apprehendit*, sorteth well to express both His affection whereby He did it, and our great peril whereby we needed it. We had been before laid hold of and 'apprehended' by one, mentioned in the fourteenth verse, he that hath "power of death, even the devil;" we were in danger to be swallowed up by him, we needed one to lay hold on us fast, and to pluck us out of his jaws. So He did. And I would have you to mark, it is the same word that is used to St. Peter in like danger, when, being ready to sink, ἐπελάβετο,
Matt. 14. 31. Christ "caught him by the hand," and saved him. The same
Gen. 19. 16. here in the Greek, that in the Hebrew is used to Lot and his daughters in the like danger, when "the Angels caught him, and by strong hand plucked him out of Sodom." One delivered from the water, the other from the fire.

And it may truly be said, inasmuch as all God's promises,
2 Cor. 1. 20. as well touching temporal as eternal deliverances, and as well corporal as spiritual, be "in Christ yea, and Amen"—yea, in the giving forth, Amen in the performing—that even our temporal delivery from the dangers that daily compass us about, even from this last [a] so great and so fearful as the like was never imagined before; all have their ground from this great 'apprehension,' are fruits of this Seed here, this blessed Seed, for Whose sake and for Whose truth's sake that we

[a] [The Gunpowder Conspiracy.]

(though unworthily) profess, we were by Him caught hold of, and so plucked out of it; and but for which Seed, *facti essemus sicut Sodoma,* "We had been even as Sodom," and perished in the fire, and the powder there laid had even blown us up all. Rom. 9. 29.

And may not I add to this *apprehendit ut liberaret,* the other in the eighth chapter following, *apprehendit ut manu duceret;* to this of 'taking us by the hand to deliver us,' that 'of taking us by the hand to guide us;' and so out of one word present Him to you, not only as our Deliverer, but as our Guide too? Our Deliverer to rid us from him that hath "power of death," our Guide to Him that hath 'power of life.' To lead us even by the way of truth to the path of life, by the stations of welldoing to "the mansions in His Father's House." Seeing He hath signified it is His pleasure not to let go our hands, but to hold us still till He hath brought us, "that where He is, we may also be." This also is incident to *apprehendit,* but because it is out of the compass of the text I touch it only, and pass it. Heb. 8. 9. John 14. 2 John 14. 3.

And can we now pass by this, but we must ask the question that St. John Baptist's mother sometime asked on the like occasion? *Unde mihi hoc?* saith she; *Unde nobis hoc?* may we say. Not, *quod mater Domini,* but *quod Dominus Ipse venit ad nos;* 'Whence cometh this unto us, that the Lord Himself thus came unto us and took us, letting the Angels go?' Angels are better than the best of us, and reason would ever the better should be taken; how then were we taken that were not the better? The reasons of this *Apprehendit.* Luke 1. 43.

Sure, not without good ground, say the Fathers, who have adventured to search out the theology of this point; such reasons as might serve for inducements to Him that is *pronus ad miserendum,* 'naturally inclined to pity;' why upon us He would rather have compassion. And divers such I find; I will touch only one or two of them.

First, Man's case was more to be pitied than theirs, because man was tempted by another—had a tempter. The Angels had none—none tempted them; none but themselves. *Et levius est alienâ mente peccâsse quam propriâ,* saith Augustine; 'the offence is the less if it grow from another, than if it breed in ourselves;' and the less the offence, the more pardonable. 1.

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2. [Conf. S. Leon. in Nat. Dom. Ser. 4. 2. et in Pass. Dom. 13. 1. *Edit. Par.* 1675.] Ps. 89. 47.

Again, Of the Angels, when some fell, other some stood, and so they all did not perish. But in the first man all men fell, and so every mother's child had died, and no flesh been saved, for all were in Adam; and so, in and with Adam, all had come to nought. Then cometh the Psalmist's question, *Nunquid in vanum, &c.?* "What hast Thou made all men for nought?" That cannot be, so great wisdom cannot do so great a work in vain. But in vain it had been if God had not shewed mercy, and therefore was man's case rather of the twain matter of commiseration. (This is Leo.)

3. Luke 1. 78. Isa. 9. 7. Eph. 2. 4. John 3. 16. Lu. 10. 21.

And thus have they travailed, and these have they found, why He did 'apprehend' us rather than them. It may be not amiss. But we will content ourselves for our *unde nobis hoc?* 'whence cometh this to us?' with the answer of the Scriptures. Whence, but from "the tender mercies of our God, whereby this day hath visited us?" *Zelus Domini*, saith Esay, "the zeal of the Lord of Hosts shall bring it to pass." *Propter nimiam charitatem*, saith the Apostle; *Sic Deus dilexit*, saith He—He Himself; and we taught by Him to say, "Even so, Lord, for so it was Thy good pleasure thus to do."

III. The choice. Why "Abraham's seed."

All this while we are about "taking the seed,"—the seed in general. But now, why "Abraham's seed?" Since it is Angels in the first part, why not men in the second but seed? Or, if "seed" to express our nature, why not "the seed of the woman," but "the seed of Abraham?" It may be thought, because he wrote to the Hebrews, he rather used this term of "Abraham's seed," because so they were, and so loved to be styled, and he would please them. But I find the ancient Fathers go farther, and out of it raise matter both of comfort and of direction, and that, for us too.

For our comfort.

1. Of comfort, first, with reference to our Saviour, Who taking on Him "Abraham's seed," must withal take on Him the signature of Abraham's seed, and be, as he was, circumcised. There is a great matter dependeth even on that. For being circumcised, He "became a debtor to keep the whole Law of God;" which bond we had broken, and forfeited, and incurred the curse annexed, and were ready to be apprehended and committed for it. That so, He keeping the Law might recover back the *chirographum contra nos*,

Gal. 5. 3.

"the handwriting that was against us," and so set us free of the debt. This bond did not relate to "the seed of the woman," it pertained properly to "the seed of Abraham;" therefore that term fitted us better. Without fail, two distinct benefits they are: 1. *Factus homo*, and 2. *Factus sub lege;* and so doth St. Paul recount them. "Made man," that is, "the seed of the woman;" and "made under the Law," that is, "the seed of Abraham." To little purpose He should have taken the one, if He had not also undertaken the other, and as "the seed of Abraham" entered bond for us, and taken our death upon Him. This first. Col. 2. 14. Gal. 4. 4.

2. And besides this, there is yet another; referring it to the nation, or people, whom He took upon Him. It is sure they were of all other people the most "untoward;" both of the "hardest hearts," and of the "stiffest necks;" and as the heathen man noteth them, of the worst natures. God Himself telleth them so; it was for no virtue of theirs, or for any pure naturals in them, that He took them to Him, for they were that way the worst of the whole earth. And so then the taking of "Abraham's seed" amounteth to as much as that of St. Paul, no less true than "worthy of all men to be received," that He "came into the world to save sinners," and that chief sinners, as it is certain they were; even "the seed of Abraham," of all the seed of Adam. Deut. 9. 6. [Tac. Hist. 5. 8.] 1 Tim. 1. 15.

2. For our direction.

But not for comfort only, but for direction too doth He use Abraham's name here. Even to entail the benefit coming by it to his seed, that is, to such as he was. For, "for his sake were all nations blessed." And Christ, though He took "the seed of the woman," yet doth not benefit any but "the seed of Abraham," even those that follow the steps of his faith. For by faith Abraham took hold of Him by Whom he was in mercy taken hold of: *Et tu mitte fidem et tenuisti*, saith St. Augustine. That faith of his to him was "accounted for righteousness." To him was, and to us shall be, saith the Apostle, if we be in like sort 'apprehensive' of Him. Either as Abraham, or as the true "seed of Abraham" Jacob was, that took such hold on Him as he said plainly, *Non dimittam Te, nisi benedixeris mihi;* "without a blessing he would not let Him go." Surely, not the Hebrews alone; nay, not the Hebrews at all, for all their carnal propagation. They only Gen. 22. 18. Gen. 15. 6. Rom. 4. 3. Gen. 32. 26. Rom. 9. 7.

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are "Abraham's seed," that lay hold of the word of promise. And the Galatians so doing, though they were mere heathen men as we be, yet he telleth them they are "Abraham's seed," and shall be blessed together with him.

Gal. 3. 9.

But that is not all; there goeth more to the making us "Abraham's seed," as Christ Himself, the true Seed, teacheth both them and us. Saith He, "If ye be Abraham's sons, then must you do the works of Abraham," which the Apostle well calleth "the steps" or impressions of "Abraham's faith;" or we may call them the fruits of this seed here. So reason-eth our Saviour: *Hoc non fecit Abraham;* "This did not he;" if ye do it, ye are not "his seed." 'This did he;—do ye the like, and his seed ye are.' So here is a double 'apprehension;' 1. one of St. Paul, 2. the other of St. James—work for both hands to apprehend. Both 1. *charitas quæ ex fide;* and 2. *fides quæ per charitatem operatur.* By which we shall be able, saith St. Paul, "to lay hold of eternal life;" and so be "Abraham's seed" here at the first, and come to "Abraham's bosom" there at the last. So have have we a brief of *semen Abrahæ.*

John 8. 39.

Rom. 4. 12.

[Joh. 8. 40.]

Jam. 2. 22.

Gal. 5. 6.

1 Tim. 6. 12.

The use of the Text. 1. For Meditation.

Now what is to be commended to us out of this text for us to lay hold of? Verily first, to take us to our meditation, the meditation which the Psalmist hath, and which the Apostle in this chapter voucheth out of him at the sixth verse. "When I consider," saith he, "the Heavens"—say we, the Angels of Heaven—and see those glorious Spirits passed by, and man taken, even to sigh with him, and say, "Lord, what is man," either Adam or Abraham, "that Thou shouldest be thus mindful of him, or the seed, or sons of either, that Thou shouldest make this do about him!" The case is here far otherwise—far more worth our consideration. There, "Thou hast made him a little lower;" here, 'Thou hast made him a great deal higher than the Angels.' For they, this day first, and ever since, daily have and do adore our nature in the personal unity with the Deity. Look you, saith the Apostle, "when He brought His only-begotten Son into the world, this He proclaimed before Him, Let all the Angels worship Him;" and so they did. And upon this very day's "taking the seed" hath ensued, as the Fathers note, a great alteration. Before, in the Old Testament, they suf-

Ps. 8. 3.

Heb. 1. 6.

1 Chron. 21. 16.

fered David to sit upon his knees before them; since, in the New, they endure not St. John should fall down to them, but acknowledge the case is altered now, and no more superiority, but all fellow-servants. And even in this one part two things present themselves unto us; 1. His *humility*, *Qui non est confusus*, as in the eleventh verse the Apostle speaketh, "Who was not confounded" thus to take our nature. 2. And withal, the honour and happiness of Abraham's seed, *ut digni haberentur*, that were 'counted worthy to be taken so near unto Him.' Rev. 22. 9. [Heb. 2. 11.] Lu. 20. 35.

The next point; that after we have well considered it we be affected with it, and that no otherwise than Abraham was. "Abraham saw it," even this day, and but afar off, "and he rejoiced at it;" and so shall we on it, if we be His true seed. It brought forth a *Benedictus*, and a *Magnificat*, from the true seed of Abraham; if it do not the like from us, certainly it but floats in our brains—we but warble about it; but we believe it not, and therefore neither do we rightly understand it. Sure I am, if the Angels had such a feast to keep, if He had done the like for them, they would hold it with all joy and jubilee. They rejoice of our good, but if they had one of their own, they must needs do it after another manner, far more effectually. If we do not as they would do were the case theirs, it is because we are short in conceiving the excellency of the benefit. It would have surely due observation, if it had his due and serious meditation. 2. For resolution. John 8. 56.

Farther, we are to understand this, that "to whom much is given, of them will much be required;" and as Gregory well saith, *Cum crescunt dona, crescunt et rationes donorum*, 'As the gifts grow, so grow the accounts too;' therefore, that by this new dignity befallen us, *Necessitas quædam nobis imposita est*, saith St. Augustine, 'there is a certain necessity laid upon us' to become in some measure suitable unto it; in that we are one—one flesh and one blood—with the Son of God. Being thus "in honour," we ought to understand our estate, and not fall into the Psalmist's reproof, that we "become like the beasts that perish." For if we do indeed think our nature is ennobled by this so high a conjunction, we shall henceforth hold ourselves more dear, and at a higher rate, than to prostitute ourselves to sin, for every base, trifling, Lu. 12. 48. [In Evang. l. 9. init.] Ps. 49. 12.

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and transitory pleasure. For tell me, men that are taken to this degree, shall any of them prove a devil, as Christ said of Judas? or ever, as these with us of late, have to do with any devilish or Judasly fact? Shall any man, after this 'assumption,' be as "horse or mule that have no understanding," and in a Christian profession live a brutish life? Nay then, St. Paul tells us farther, that if we henceforth "walk like men," like but even carnal or natural men, it is a fault in us. Somewhat must appear in us more than in ordinary men, who are vouchsafed so extraordinary a favour. Somewhat more than common would come from us, if it were but for this day's sake.

John 6. 70.

Ps. 32. 9.

1 Cor. 3. 3.

3. For practice.

To conclude; not only thus to frame meditations and resolutions, but even some practice too, out of this act of 'apprehension.' It is very agreeable to reason, saith the Apostle, that we endeavour and make a proffer, if we may by any means, to 'apprehend' Him in His, by Whom we are thus in our nature 'apprehended,' or, as He termeth it, 'comprehended,' even Christ Jesus; and be united to Him this day, as He was to us this day, by a mutual and reciprocal 'apprehension.' We may so, and we are bound so; *vere dignum et justum est.* And we do so, so oft as we do with St. James lay hold of, 'apprehend,' or receive *insitum verbum,* the "word which is daily grafted into us." For "the Word" He is, and in the word He is received by us. But that is not the proper of this day, unless there be another joined unto it. This day *Verbum caro factum est,* and so must be 'apprehended' in both. But specially in His flesh as this day giveth it, as this day would have us. Now "the bread which we break, is it not the partaking of the body, of the flesh, of Jesus Christ?" It is surely, and by it and by nothing more are we made partakers of this blessed union. A little before He said, "Because the children were partakers of flesh and blood, He also would take part with them"—may not we say the same? Because He hath so done, taken ours of us, we also ensuing His steps will participate with Him and with His flesh which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us, and that, to no other end, but that He might make the receiving of it by us a means whereby He might "dwell in us, and we in Him;" He taking our flesh, and we receiving His Spirit; by His flesh

Phil. 3. 12.

Jam. 1. 21.

John 1. 14.

1Cor.10.16.

Heb. 2. 14.

which He took of us receiving His Spirit which He imparteth to us; that, as He by ours became *consors humanæ naturæ*, so we by His might become *consortes Divinæ naturæ*, "partakers of the Divine nature." Verily, it is the most straight and perfect 'taking hold' that is. No union so knitteth as it. Not consanguinity; brethren fall out. Not marriage; man and wife are severed. But that which is nourished, and the nourishment wherewith—they never are, never can be severed, but remain one for ever. With this act then of mutual 'taking,' taking of His flesh as He hath taken ours, let us seal our duty to Him this day, for taking not "Angels," but "the seed of Abraham."

2 Pet. 1. 4.

[Gen. 45. 24.]

Almighty God, grant, &c.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON WEDNESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCVI.
BEING CHRISTMAS-DAY.

Esay ix. 6.

For unto us a Child is born, and unto us a Son is given; and the government is upon His shoulder; and He shall call His Name Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

[*Parvulus enim natus est nobis, et Filius datus est nobis, et factus est principatus super humerum ejus: et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus, fortis, Pater futuri sæculi, Princeps Pacis* Latin Vulg.]

[*For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* Engl. Trans.]

SERM. II.

The words are out of Esay; and, if we had not heard him named, might well have been thought out of one of the Evangelists, as more like a story than a prophecy. "Is born," "is given," sound as if they had been written at, or since the birth of Christ; yet were they written more than six hundred years before.

There is no one thing so great a stay to our faith, as that we find the things we believe so plainly foretold so many years before. "Is born," "is given?" nay—'shall be;' speak like a Prophet: nay—"is;" *loquens de futuro per modum præteriti,* 'speaking of things to come as if they were already past.' This cannot be but of God, "Who calleth things that are not as if they were," and challengeth any other to do the like. It is true, miracles move much; but yet even in Scripture we read of "lying miracles," and the possibility of false

Rom. 4. 17. Isa. 41. 23. 2 Thes. 2. 9.

dealing leaveth place of doubt, even in those that be true. But for One, six hundred years before He is born, to cause prophecies, plain direct prophecies to be written of Him, that passeth all conceit; cannot be imagined, how possibly it may be, but by God alone. Therefore Mahomet and all false prophets came—at least boasted to come—in signs. But challenge them at this; not a word, no mention of them in the world, till they were born. True therefore that St. John saith; "The testimony," that is, the great principal testimony, Rev. 19. 10.
"of Jesus, is the spirit of prophecy." It made St. Peter, when he had recounted what he himself had heard in the Mount, (yet as if there might be even in that, *deceptio sensus*,) to add, *Habemus etiam firmiorem sermonem prophetiæ*, "We have a 2 Pet. 1. 19.
word of prophecy besides;" and that *firmiorem*, the "surer" of the twain.

This prophecy is of a certain Child. And if we ask of this place, as the Eunuch did of another in this Prophet, "Of whom speaketh the Prophet this?" we must make the Acts 8. 34.
answer that there Philip doth, "of Christ;" and "the testimony of Jesus is the spirit of this prophecy." The ancient Jews make the same. It is but a fond shift to draw it, as the latter Jews do, to Ezekias; it will not cleave. It was spoken to Ahaz, Ezekias' father, now King; and that after the great overthrow he had by the kings of Syria and Israel, in the fourth of his reign. But it is deduced by plain supputation out of the eighteenth of the second of Kings, Ezekias was nine years old before Ahaz his father came to the crown. It was by that time too late to tell it for tidings then that he was born, he then being thirteen years of age.

Beside, how senseless is it to apply to Ezekias that in the next verse; that "of His government and peace there should Isa. 9. 7.
be none end," that "His throne should be established from thenceforth for ever;" whereas his peace and government both had an end within few years.

To us it is sufficient that the fore-part of the chapter is by St. Matthew expressly applied to our Saviour; and that Mat. 4. 15.
this verse doth inseparably depend on that, and is alleged as the reason of it; "For, unto us." Of Him therefore we take it, and to Him apply it that cannot be taken of any, or applied to any other but Him.

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The occasion of this prophecy.

But how came Esay to speak of Christ to Ahaz? Thus: Ahaz was then in very great distress; he had lost in one day eighty thousand of his people, and two hundred thousand of them more, carried away captives. And now the two Kings were raising new power against him, the times grew very much overcast. And this you shall observe. The chiefest prophecies of Christ came ever in such times, that St. Peter did well to resemble the word of prophecy to a candle in *loco caliginoso*, "a dark room." Jacob's of Shiloh, in Egypt, a dark place; Daniel's of Messias, in Babylon, a place as dark as Egypt; this of Esay, when the ten tribes were on the point of carrying away, under Hoshea. That of Jeremy, "a woman shall enclose a man," when Judah in the same case, under Jechonias. Ever in dark times, who therefore needed most the light of comfort.

2 Pet. 1. 19. Gen. 49. 10. Dan. 9. 24, 25. Jer. 31. 22.

But what is this to Ahaz' case? He looked for another message from him, how to escape his enemies. A cold comfort might he think it to be preached to of Immanuel. Indeed, he so thought it; and therefore he gave over Esay, and betook him to Shebna, who wished him to seek to the King of Ashur for help, and let Immanuel go. Yet for all that, even then to speak of Christ, being looked into, it is neither impertinent, nor out of season. With all the Prophets it is usual, in the calamities of this people, to have recourse still to the fundamental promise of the Messias. For that, till He were come, they might be sure they could not be rooted out; but must be preserved, if it were but for this Child's sake, till He were born. And yet, if they could believe on Him, otherwise it is no match: *Nisi credideritis*. Then—thus the Prophets argue—He will not deny you this favour, for He will grant you a far greater than this, even His own Son, and by Him a far greater deliverance; and if He can deliver you from the devouring fire of hell, much more from them; and if give you peace with God, much more with them. So teaching those that will learn, the only right way to compass their own safety is by making sure work of "Immanuel, God with us." To the true regard of Whom God hath annexed the "promises as well of this, as of the other life." All are as lines drawn from this centre, all in Him "yea and Amen." Which all serve to raise Ahaz up, and his people, to

Isa. 7. 9. 1 Tim. 4. 8. 2 Cor. 1. 20.

receive this Child, and "to rejoice in His day," as their "father Abraham" did. John 8. 56.

Thus the occasion you have heard. The parts, *ad oculum*, 'evidently,' are two; I. a Child-birth, and II. a Baptism. 1. The Child-birth in these, "For unto you," &c. II. The Baptism in these, "His Name," &c. The division.

In the former; I. First of the main points, the Natures, Person, and Office; 1. Natures in these, "Child" and "Son." 2. Person in these, "His shoulders," "His name." 3. Office in these, "His government." II. Then of the deriving of an interest to us in these,—"to us," two times. And that is of two sorts: 1. By being "born;" a right by His birth. 2. By being "given;" a right by a deed of gift. I. 1, 2.

In the latter, of His Baptism, is set down His style, consisting of five pieces, containing five uses, for which He was thus given; each to be considered in his order. II.

I. It is ever our first care to begin with, and to settle the main point of the mystery; 1. Nature, 2. Person, and 3. Office; and after, to look to our own benefit by them. To begin with the natures, of God and Man, they be *super hanc petram;* upon them lieth the weight of all the rest, they are the two shoulders whereon this government doth rest. I. The Child-birth. 1. The main points. 1. His natures. Mat. 16. 18.

We have two words, "Child," and "Son;" neither waste. But if no more in the second than in the first, the first had been enough; if the first enough, the second superfluous. But in this Book nothing is superfluous. So then two diverse things they import.

Weigh the words: "Child" is not said but *in humanis*, 'among men.' "Son" may be *in divinis*, 'from Heaven;' God spake it, "This is My Son;" may, and must be, here. As Man. As God. Mat. 17. 5.

Weigh the other two; 1. "born," and 2. "given." That which is born beginneth then first to have his being. That which is given presupposeth a former being; for be it must that it may be given.

Again, when we say "born," of whom? of the Virgin His mother; when we say "given," by whom? by God His Father.

Esay promised the sign we should have should be from the "deep" here "beneath," and should be from the "height above;" both "a Child" from "beneath," and "a Son" from "above." To conclude; it is an exposition decreed by the Isa. 7. 11.

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Fathers assembled in the Council of Seville, who upon these grounds expound this very place so; the Child, to import His human; the Son, His divine nature.

[Con. Hisp. II. 13. A. D. 619.]

All along His life you shall see these two. At His birth; a cratch for the Child, a star for the Son; a company of shepherds viewing the Child, a choir of Angels celebrating the Son. In His life; hungry Himself, to shew the nature of the Child; yet "feeding five thousand," to shew the power of the Son. At His death; dying on the cross, as the "Son of Adam;" at the same time disposing of Paradise, as the "Son of God."

[Vid. S. Leon. Epist. ad Flavian. c. 4.]

If you ask, why both these? For that in vain had been the one without the other. Somewhat there must be borne, by this mention of shoulders; meet it is every one should bear his own burden. The nature that sinned bear his own sin; not Ziba make the fault, and Mephibosheth bear the punishment. Our nature had sinned, that therefore ought to suffer; the reason, why a Child. But that which our nature should, our nature could not bear; not the weight of God's wrath due to our sin: but the Son could; the reason why a Son. The one ought but could not, the other could but ought not. Therefore, either alone would not serve; they must be joined, Child and Son. But that He was a Child, He could not have suffered. But that He was a Son, He had sunk in His suffering, and not gone through with it. God had no shoulders; man had, but too weak to sustain such a weight. Therefore, that He might be liable He was a Child, that He might be able He was the Son; that He might be both, He was both.

2. His person.

This, why God. But why this Person the Son? Behold, "Adam would" have "become one of us"—the fault; behold, one of Us will become Adam, is the satisfaction. Which of Us would he have become? *Sicut Dii scientes,* 'the Person of knowledge.' He therefore shall become Adam; a Son shall be given. Desire of knowledge, our attainder; He in "Whom all the treasures of knowledge," our restoring. Flesh would have been the Word, as wise as the Word—the cause of our ruin; meet then the "Word become flesh," that so our ruin repaired. There is a touch given in the name "Counsellor," to note out unto us which Person, as well as the "Son."

Gen. 3. 22.

Gen. 3. 5.

Colos. 2. 3.

Joh. 1. 14.

One more; if these joined, why is not the "Son" first, and then the "Child;" but the "Child" is first, and then the "Son." The Son is far the worthier, and therefore to have the place. And thus too it was in His other name Immanuel. It is not *Elimanu;* not *Deus nobiscum*, but *nobiscum Deus*. We in His Name stand before God. It is so in the Gospel; the "Son of David" first, the "Son of God" after. It is but this still, *zelus Domini exercituum fecit hoc;* but to shew His zeal, how dear He holdeth us, that he preferreth and setteth us before Himself, and in His very name giveth us the precedence. 3. Isa. 7. 14. Lu. 3. 31. Lu. 3. 38. Isa. 9. 7.

The Person, briefly. The "Child," and the "Son;" these two make but one Person clearly; for both these have but one name, "His Name shall be called," and both these have but one pair of shoulders, "Upon His shoulders." Therefore, though two natures, yet but one Person in both. A meet person to make a Mediator of God and man, as symbolizing with either, God and man. A meet person, if there be division between them, as there was, and "great thoughts of heart" for it, to make an union; *ex utroque unum*, seeing He was *unum ex utroque*. Not man only; there lacked the shoulder of power. Not God only; there lacked the shoulder of justice; but both together. And so have ye the two Supporters of all, 1. Justice, and 2. Power. A meet Person to cease hostility, as having taken pledges of both Heaven and earth—the chief nature in Heaven, and the chief on earth; to set forward commerce between heaven and earth by Jacob's ladder, "one end touching earth, the other reaching to Heaven;" to incorporate either to other, Himself by His birth being become the "Son of man," by our new birth giving us a capacity to become the "sons of God." [Jud. 5. 15.] Eph. 2. 14 Gen. 28. 12. Joh. 1. 12.

His office; "The kingdom on His shoulders." For He saw when the child was born, it should so poorly be born, as, lest we should conceive of Him too meanly, He tells us He cometh *cum principatu*, 'with a principality,' is born a Prince; and beautifieth Him with such names as make amends for the manger. That He is not only *Puer*, "a Child;" and *Filius*, "a Son;" but *Princeps*, "a Prince." 3. His Office.

Truth is, other offices we find besides. But this you shall observe, that the Prophets speaking of Christ, in good con-

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gruity ever apply themselves to the state of them they speak to, and use that office and name which best agreeth to the matter in hand. Here, that which was sought by Ahaz, was protection; that we know is for a King; as a King therefore he speaketh of Him. Elsewhere He is brought forth by David as a Priest; and again elsewhere by Moses, as a Prophet. If it be matter of sin for which sacrifice to be offered, He is "a Priest for ever after the order of Melchizedek." If the will of God, if His great counsel to be revealed, "A Prophet will the Lord raise, &c. hear Him." But here is matter of delivery only in hand; here therefore he represented Him *cum principatu*, 'with a principality.'

Ps. 110. 4.

Deu. 18. 18. [Act. 7. 37.]

[John 18. 36.]

"A principality, not of this world." Herod need not fear it, nor envy it. If it had, his officers, as they would have seen Him better defended at His death, so would they have seen Him better lodged at His birth, than in a stable with beasts; for if the inn were full, the stable we may be sure was not empty. Of what world then? of that He is Father, *futuri sæculi*. Of that He is Father, and He is a Prince of the government That guideth us thither.

Lu. 2. 7.

Yet a Prince He is, and so He is styled; "born" and "given" to establish a "government," that none imagine they shall live like libertines under Him, every man believe and live as he list. It is Christ, not Belial, that is born to-day, He bringeth a government with Him; they that be His must live in subjection under a government; else neither in Child nor Son, in Birth nor Gift, have they any interest.

And this "government" is by name a principality, wherein neither the popular confusion of many, nor the factious ambition of a few, bear all the sway, but where One is Sovereign. Such is the government of Heaven, such is Christ's "government."

With a principality, or government, and that upon His shoulders; somewhat a strange situation. It is wisdom that governs; that is in the head, and there is the crown worn; what have the shoulders to do with it? Certainly somewhat by this description. The shoulder as we know is the bearing member, and unless it be for heavy things, we use it not. Ordinary things we carry in our hands, or lift at the arms' end; it must be very heavy if we must put shoulders and

all to it. Belike, governments have their weight—be heavy; and so they be; they need not only a good head, but good shoulders, that sustain them. But that not so much while they be in good tune and temper, then they need no great carriage; but when they grow unwieldly, be it weakness or waywardness of the governed, in that case they need; and in that case, there is no governor but, at one time or other, he bears his government upon his shoulders. It is a moral they give of Aaron's apparel; he carved the twelve tribes in his breast-plate next his heart, to shew that in care he was to bear them; but he had them also engraven in two onyx-stones, and those set upon his very shoulders, to shew, he must otherwhile bear them in patience too. And it is not Aaron's case alone; it was so with Moses too. He bare his government as a 'nurse doth her child,' as he saith; that is, full tenderly. But when they fell a murmuring, as they did often, he bare them upon his shoulders, in great patience and long-suffering. Yea he complained, *Non possum portare*, "I am not able to bear all this people," &c.

Ex. 28. 29.

Ex. 28. 12, &c

Numb. 11. 12.

Numb. 11. 14.

It were sure to be wished that they that are in place might never be put to it. Bear their people only in their arms by love, and in their breast by care. Yet if need be, they must follow Christ's example and patience here, and even that way bear them; not only bear with them, but even bear them also.

Yet is not this Christ's bearing, though this He did too; there is yet a farther thing, He hath a patience paramount, beyond all the rest. Two differences I find between Him and others. 1. The faults and errors of their government, others do bear, and suffer—indeed suffer them; but suffer not for them. He did both; endured them, and endured for them heavy things; a strange superhumeral, the print whereof was to be seen on His shoulders. The Chaldee Paraphrast translateth it thus, 'The Law was upon His shoulders;' and so it was too. A burden, saith St. Peter, neither he, nor the Apostles, nor their "fathers, were able to bear." This He did, and bare it so evenly as He brake, nay bruised not a commandment. But there is another sense, when the Law is taken for the punishment due by the Law. It is that which our Prophet meaneth when he saith, *Posuit*

1.

Acts 15. 10.

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super humeros, "He hath laid upon his shoulders the iniquities of us all." And not against His will; "Come," saith He, "you that are heavy laden, and I will refresh you," by loading Myself; take it from your necks, and lay it on Mine own. Which His suffering, though it grew so heavy as it wrung from Him plenty of tears. a strong cry, a sweat of blood,—such was the weight of it;—yet would He not cast it off, but there held it still, till it made Him "bow down His head and give up the ghost." If He had discharged it, it must have light upon us; it was the yoke of our burden, as in the fourth verse He termeth it: if it had light upon us, it had pressed us down to hell, so insupportable was it. Rather than so, He held it still and bare it; and did that which never Prince did—died for His government. It was not for nothing, we see, that of the Child born no part but the shoulders is mentioned; for that, we see, in this Child, is a part of special employment.

Isa. 53. 6, &c. Mat. 11. 28. Heb. 5. 7. Lu. 22. 44. Joh. 19. 30.

2. The other point of difference between Him and other governors. When we say, "On His shoulders," this we say; on no other shoulders but His. For others, by Moses' example upon Jethro's advice and God's own allowance, may, and do lay off and translate their burden, if it be too heavy, upon others, and so ease it in part. Not so He. It could not be so in His. He, and He alone; He, and none but He: upon His own shoulders, and none but His own, bare He all. He "trod the wine-press," and bare the burden *solus,* "alone;" *et vir de gentibus,* "and of all the nations, there was not a man with Him." Upon His only shoulders did the burden only rest.

Ex. 18. 23. Isa. 63. 3.

3. Now from these two doth the Prophet argue to a third, to the point here of principal intendment. That if, for His government sake, He will bear so great things; bear their weaknesses as the lost sheep, bear their sins as the scape-goat; He will over the government itself, as in Deut. 32. He maketh the simile, stretch forth His wings, "as the eagle over her young ones," and take them, and bear them between His pinions—bear them, and bear them through. They need take no thought; "No man shall take them out of His hands," no man reach them off His shoulders. He had begun so to carry them, and through He would still

Mat. 18. 13, 14. Lev. 16.8,9. Deu. 32. 11. Joh. 10. 28.

carry them; at least-wise, till this Child Immanuel were born. Till then He would; and not wax weary, nor cast them off. And, like the scape-goat, bear their sins; and like the eagle, bear up their estate, "till the fulness of time came," and He in it, with the fulness of all grace and blessing. And this point I hold so material as *Puer natus*, nothing, and *Filius datus*, as much, without *Princeps oneratus;* for that is all in all, and of the three the chief. Gal. 4. 4.

II. The second main point. The benefit.

And now, what is all this to us? Yes—"to us" it is; and that, twice over, for failing. We come now to look another while into our interest to it, and our benefit by it. *Nobis* is *acquisitive positus;* we get by it—we are gainers by all this.

"To us." "To us;" not to Himself. For a far more noble Nativity had He before all worlds, and needed no more birth.—Not to be born at all; specially, not thus basely to be born. Not to Him therefore, but to us and our behoof.

"To us," as in bar of Himself, so likewise of His Angels. *Nusquam Angelos*, not to the Angels was He "born," or "given;" but "to us" He was both. Not an Angel in Heaven can say *nobis*. *Vobis* they can, the Angels said it twice. *Nobis natus* or *datus* they cannot, but we can, both. Heb. 2. 16. Lu. 1. 31, &c. Lu. 2. 11.

I. *Nobis exclusive*, and *nobis inclusive*. Esay speaks not of himself only, but taketh in Ahaz. Both are in *nobis;* Esay, an holy Prophet, and Ahaz, a worse than whom you shall hardly read of. Esay includeth himself as having need though a saint, and excludeth not Ahaz from having part though a sinner. Not only Simeon the just, but Paul the sinner, of the *quorum*, and the first of the *quorum*. Lu. 2. 25. 1 Tim. 1. 15.

Inclusive, not only of Esay, and his countrymen the Jews, it is of a larger extent. The Angel so interpreteth it this day to the shepherds, *Gaudium quod erit omni populo*, "Joy that shall be to all people." Not the people of the Jews, or the people of the Gentiles, but simply "to all people." His name is Jesus Christ, half Hebrew, half Greek; Jesus, Hebrew; Christ, Greek; so sorted of purpose to shew Jews and Greeks have equal interest in Him. And now, so is His Father's name too, "Abba, Father;" to shew the benefit equally intended by Him to them that call Him Abba, that is, the Jews; to us that call Him Father, that is, the Gentiles. Lu. 2. 10. Mar. 14. 36. Rom. 8. 15.

But yet, it is *inclusive* of none but those that include

SERM. II. themselves—"that believe," and therefore say, *nobis*, 'to us
Rom. 3. 22. He is born, to us He is given.' Which excludes all those that include not themselves. St. Ambrose saith well, *Facit*
[S. Amb. de fide, lib. 3.] *multorum infidelitas ut non omnibus nasceretur qui omnibus natus est;* 'Want of faith makes that He, That is born to all, is not born to all though.' The Turks and Jews can say, *Puer natus est;* the devil can say, *Filius natus est,* too;
[Mat. 8. 29.] but neither say *nobis*, but *Quid nobis et Tibi?* They have not to do with Him; and for lack of it, of this, neither Child nor Son, Birth nor Gift, doth avail them: we must make much of this word and hold it fast, for thereby our tenure and interest groweth. Which interest groweth by a double right, and therefore is *nobis* twice repeated. 1. The one, of His birth, *natus;* 2. the other, by a deed of gift, *datus*. Of which the one, His birth, referreth to Himself; the other, the gift, to His Father; to shew the joint consent and con-
Eph. 5. 2. currence in both, for our good. "So Christ loved us, that
Joh. 3. 16. He was given;" "so God loved us, that He gave His Son."

By His very birth there groweth to us an interest in Him, thereby partaker of our nature, our flesh, and our blood. That which is *de nobis*, He took of us, is ours; flesh and blood is our own, and to that is our own we have good right.

His humanity is clearly ours; good right to that. But no right to His Deity. Therefore His Father, Who had best
Joh. 3. 16. right to dispose of Him, hath passed over that by a deed of
Gal. 4. 4. gift. So that, what by participation of our nature, what by good conveyance, both are ours. Whether a Child, He is ours; or whether a Son, He is ours. We gave Him the one; His Father gave us the other. So both ours; and He
Heb. 6. 17. ours, so far as both these can make Him. Thus, "God, willing more abundantly to shew to the heirs of promise the stableness of His counsel," took both courses; that, by two strong titles, which it is impossible should be defeated, we might have strong consolation, and ride as it were at a double anchor.

I want time to tell of the benefit which the Prophet calleth
Isa. 9. 3. the "harvest" or booty of His Nativity. That it is in a word: if the tree be ours, the fruit is; if He be ours, His birth is ours, His life is ours, His death is ours; His satisfaction, His merit, all He did, all He suffered, is ours.

Farther, all that the Father hath is His, He is Heir of all; then, all that is ours too. St. Paul hath cast up our account, Having given Him, there is nothing but He will give us with Him; so that by this deed we have title to all that His Father or He is worth. Heb. 1. 2. John 3. 35. Mat. 28. 18. 1 Cor. 3. 22. Rom. 8 32.

And now, shall we bring forth nothing for Him That was thus born? No *Quid retribuam*—no giving back—for Him That gave Him us? Yes—"thanks to the Father for His great bounty in giving." Sure, so good a giving, so perfect a gift, there never came down "from the Father of lights." And to the Son, for being willing so to be born, and so to be burdened as He was. For Him to condescend to be born, as children are born, to become a child—great humility; great, *ut Verbum infans, ut tonans vagiens, ut immensus parvulus;* 'that the Word not be able to speak a word, He that thundereth in Heaven cry in a cradle, He that so great and so high should become so little as a child,' and so low as a manger. Not to "abhor the Virgin's womb," not to abhor the beasts' manger, not to disdain to be fed with "butter and honey;" all, great humility. All great, and very great; but that is greater is behind. *Puer natus,* much; *Princeps oneratus,* much more; that which He bare for us, more than that He was born for us: for greater is *mors crucis* than *nativitas præsepis;* worse to drink vinegar and gall, than to eat butter and honey; worse to endure an infamous death, than to be content with an inglorious birth. Our duty. Ps. 116. 12. 2 Cor. 9. 15. Col. 1. 12. Jas. 1. 17. Phil. 2. 8.

Let us therefore sing to the Father with Zachary, *Benedictus;* and to the Son, with the blessed Virgin, *Magnificat;* and, with the Angels, *Gloria in excelsis,* to the Prince with His "government on His shoulders." Luke 1. 68. Luke 1. 46. Luke 2. 14.

Nothing but thanks? Yes, by way of duty too, to render unto the Child, confidence; *Puer est, ne metuas:* to the Son, reverence; *Filius est, ne spernas:* to the Prince, obedience; *Princeps est, ne offendas.* And again, to *natus;* Is He born? then cherish Him. I speak of His spiritual birth wherein we, by hearing and doing His Word, are, as Himself saith, His mothers. To *datus;* Is He given? then keep Him. To *oneratus;* Is He burdened? favour Him, lay no more on than needs you must. Mat. 12. 49, 50.

This is good moral counsel. But St. Bernard gives us [S. Bern. de Adv.

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Dom. Hom. III. ad fin.]

1. He is given us, saith St. Peter, εἰς ὑπογραμμὸν, "for an example" to follow. In all; but—that which is proper to this day—to do it in humility. It is that which the Angel set up for a sign and sample, upon this very day. It is the virtue appropriate to His birth. As faith to His conception, *beata quæ credidit;* so humility to His birth, *et Hoc erit signum. Fieri voluit in vitâ primum, quod exhibuit in ortu vitæ,* (it is Cyprian;) that 'He would have us first to express in our life, that He first shewed us in the very entry of His life.' And to commend us this virtue the more, *Placuit Deo majora pro nobis operari,* 'It hath pleased Him to do greater things for us in this estate' than ever He did in the high degree of His Majesty; as we know the work of redemption passeth that of creation by much.

1 Pet.2.21.

[Vid. Arn. de Nativ. Dom. ad calc. Cypr. ed. Fell, p. 25.]

2. He is given us *in pretium,* 'for a price.' A price either of ransom, to bring us out *de loco caliginoso;* or a price of purchase of that, where without it we have no interest—the Kingdom of Heaven. For both He is given; offer we Him for both. We speak of *quid retribuam?* we can never retribute the like thing. He was given us to that end we might give Him back. We wanted, we had nothing valuable; that we might have, this He gave us as a thing of greatest price to offer for that which needeth a great price—our sins, so many in number, and so foul in quality. We had nothing worthy God; this He gave us that is worthy Him, which cannot be but accepted, offer we it never so often. Let us then offer Him, and in the act of offering ask of Him what is meet; for we shall find Him no less bounteous than Herod, to grant what is duly asked upon His birth-day.

2 Pet. 1. 19.

Mat. 7. 7, 8.

Mat. 14. 6, 7.

He is given us, as Himself saith, as "the living Bread from Heaven," which bread is His "flesh" born this day, and after "given for the life of the world." For look how we do give back that He gave us, even so doth He give back to us that which we gave Him, that which He had of us. This He gave for us in Sacrifice, and this He giveth us in the Sacrament, that the Sacrifice may by the Sacrament be truly applied to us. And let me commend this to you; He never bade, *accipite*, plainly "take," but in this only; and that, because the effect of this day's union is no ways more lively represented, no way more effectually wrought, than by this use. 3. John 6. 51. Mat. 26. 26. 1 Cor. 11. 24.

And lastly, He is given us *in præmium;* not now to be seen, only in hope, but hereafter by His blessed fruition to be our final reward, when 'where He is we shall be,' and what He is we shall be; in the same place, and in the same state of glory, joy, and bliss, to endure for evermore. 4.

At His first coming, you see what He had "on His shoulders." At His second He shall not come empty, *Ecce venio, &c.* "Lo, I come, and My reward with Me;" that is, a "kingdom on His shoulders." And it is no light matter; but, as St. Paul calleth it, *αἰώνιον βάρος*, "an everlasting weight of glory." Glory, not like ours here feather-glory, but true; that hath weight and substance in it, and that not transitory and soon gone, but everlasting, to continue to all eternity, never to have end. This is our state in expectancy. St. Augustine put all four together, so will I, and conclude; *Sequamur* 1. *exemplum; offeramus* 2. *pretium; sumamus* 3. *viaticum; expectemus* 4. *præmium;* 'let us follow Him for our pattern, offer Him for our price, receive Him for our sacramental food, and wait for Him as our endless and exceeding great reward,' &c. Rev. 22. 12. 2 Cor. 4. 17.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON THURSDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCVII.
BEING CHRISTMAS-DAY.

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1 Timothy iii. 16.

And without controversy great is the mystery of godliness, which is, God is manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up in glory.

[*Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne, justificatum est in Spiritu, apparuit Angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria.* Latin Vulg.]

[*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.* Engl. Trans.]

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"The mystery" here mentioned is the mystery of this feast, and this feast the feast of this mystery; for as at this feast "God was manifested in the flesh." In that it is a great mystery, it maketh the feast great. In that it is a mystery of godliness, it should make it likewise a feast of godliness; great we grant, and godly too we trust. Would God, as godly as great, and no more "controversy" of one than of the other!

The manifestation of God in the flesh the Evangelists set down by way of an history; the Apostle goeth farther, and findeth a deep mystery in it, and for a mystery commends it unto us. Now there is difference between these two, many—this for one; that a man may hear a story, and never wash his hands, but a mystery requireth both the hands and heart to be clean that shall deal with it.

Speaking of it then as a mystery, the Apostle doth here propound two things; I. First, that it is one; "without controversy," &c. II. Then, what it is; "God manifested," &c. III. And out of these a third will grow necessarily, because mysteries will admit a fellowship, how to order the matter that we may have our "fellowship in this mystery." Eph. 3. 9.

The division. I.

In the first part, four things he affirmeth; 1. that it is a "mystery;" 2. a "mystery of godliness;" 3. that it is a "great" one; 4. a "great one without controversy."

Then doth he, as it were, rend the veil in sunder, and shew us what it is: 1. "God manifested;" 2. "manifested in the flesh." II.

Which mystery, how it may concern us, will be our third and last consideration. And that two ways: 1. by the operation of it in us; 2. by the initiation of us into it. III.

A mystery it is, presented to us in that term by the Apostle to stir up our attention. *Omnes homines naturâ scire desiderant,* 'all men even by nature love to be knowing.' The philosopher hath made it his ground, and set it in the front of his metaphysics. So saith philosophy. [Arist. Met. init.]

I. A mystery it is.

And even to this day, saith divinity, doth the "tree of knowledge" still work in the sons of Eve; we still reckon the attaining of knowledge a thing to be desired, and be it good or evil, we love to be knowing, all the sort of us. Knowing; but what? Not such things as every one knoweth that goeth by the way, vulgar and trivial; tush, those are nothing. But metaphysics that are the arcana of philosophy; mysteries that are the secrets of divinity; such as few besides are admitted to; those be the things we desire to know. We see it in the Bethshemites, they longed to be prying into the Ark of God; they were heathen. We see it in the people of God too, they pressed too near the Mount; rails were fain to be set to keep them back. It is because it is held a point of a deep wit to search out secrets, as in Joseph. At least of special favour to be received so far, as *Vobis datum est nosse mysteria.* All desire to be in credit. The mention of mysteries will make us stand attentive; why then, if our nature like so well of mysteries, *Ecce ostendo vobis mysterium,* "Behold I shew you a mystery," saith the Apostle. Gen. 3. 6. 1Sam. 6. 19. Ex. 19. 12. Gen. 41. 45. Luke 8. 10. 1 Cor. 15. 51.

A "mystery of godliness." The world hath her mysteries 2.

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A mystery of godliness.

in all arts and trades, (yea, mechanical, pertaining to this life;) which are imparted to none but such as are *filii scientiæ*, 'apprentices to them.' These have their mysteries; have them, nay are nothing but mysteries. So they delight to style themselves by the name of such and such a mystery. Now *Pietas est quæstus*, and *ad omnia utilis*, "a trade of good
1 Tim. 6. 6. return," to be in request with us; whether we look "to this
1 Tim. 4. 8. life present," saith he, "or to that to come." Therefore, to be allowed her mysteries; at least as all other trades are. The
2 Thes. 2. 7. rather, for that there is *mysterium iniquitatis*. And it were somewhat hard that there should not be *mysterium pietatis*, to encounter and to match it; that "Babylon" should be
Rev. 17. 5. allowed the name of a "mystery," and Sion not. It were an
Rev. 2. 24. evident *non sequitur*, that there should be *profunda Satanæ*,
1 Cor. 2. 10. "deep things of Satan;" and there should not be "deep and profound things of God and godliness, for the Spirit to search out." But such there be—mysteries of godliness. And we will, I trust, stand affected as in all other trades, so in this, to be acquainted with these; and, as the Apostle speaketh, to
Heb. 6. 19. pierce *ad interiora velaminis*, "to that which is within the veil," to the very "mystery of godliness."

3. A "great" mystery.

It is not only a "mystery of godliness," but a "great" one. The Apostle, where he saith, "If I knew all mysteries," giveth
1 Cor. 13. 2. us to understand, there be more than one; there is a plurality of them. And here in this place telleth us, they be not all of one scantling; there is *magis* and *minus* in them; some little, some great. I. Some great, if you will, according to
Eph. 3. 18. all the dimensions, length and breadth, &c. 2. Or great,
2 Pet. 1. 4. *virtute, non mole*, 'of greater value, more precious than other.' 3. Or great, a third way, that is, *gravida mysteriis*, 'one mystery, but hath many mysteries with it.' That such there are, and that this here is one of them, "great." Now that which leadeth us to make account of mysteries, will likewise lead us to make great account of great mysteries, such as this is.

4. A great one, "without controversy."

Yet have we not all—one point further. It is a "great" one—a "great one without controversy." For even of those mysteries that are great, all are not great alike. Many great there are, yet is not the greatness of all generally acknowledged *in confesso*. Doubts are made, questions arise about them; all are not *manifeste magna*. We see in our days how men

languish about some points, which they would have thought to be great; and great controversies there be, and great books of controversies about them. Well, howsoever it is with other, it is not so with this. This is ὁμολογουμένως, taken *pro confesso*, "great;" "great without controversy;" the manifesting of God in the flesh is a mystery manifestly great. Being then one of the mysteries of religion, a great one among them; so great, as though questions grow about the greatness of others, none may about this; I hope there will be no more question, or controversy of our account, and our great account of it, than there is of the mystery itself, and the greatness of it.

But before we go any further to remove the veil, and shew what it is, let us pause here awhile, till we have rendered thanks to God, and said with Nazianzen, Χάρις τῷ μακαρίῳ Θεῷ, &c. Now yet, blessed be God That, among divers other mysteries about which there are so many mists and clouds of controversies raised in all ages, and even in this of ours, hath yet left us some clear and without controversy; manifest and yet great; and again, great and yet manifest. So great as no exception to be taken; so manifest, as no question to be made about them.

Withal, to reform our judgments in this point. For a false conceit is crept into the minds of men, to think the points of religion that be manifest to be certain petty points, scarce worth the hearing. Those—yea those be great, and none but those, that have great disputes about them. It is not so; Τὰ μὲν ἀναγκαῖα, &c. Those that are necessary He hath made plain; those that [are] not plain not necessary. What better proof than this here? This here a mystery, a great one—religion hath no greater—yet manifest, and *in confesso*, with all Christians. Zachary's prophecy and promise touching Christ, wherewith he concludeth his *Benedictus*, (we hear it every day,) shall not deceive us for this mystery; He came "to guide our feet into the way of peace." A way of peace then there shall be whereof all parts shall agree, even in the midst of a world of controversies. That there need not such ado in complaining, if men did not delight rather to be treading mazes than to walk in the ways of peace. For even still such a way there is, which lieth fair enough, and would

Luke 1. 79.

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lead us sure enough to salvation; if leaving those other rough labyrinths, we would but be "shod with the preparation of the Gospel of peace."

Eph. 6. 15.

Yea further the Apostle doth assure us, that if whereunto we are come and wherein we all agree, we would constantly proceed by the rule, those things wherein we are "otherwise minded," even them would God reveal unto us. That is, He maketh no controversy but controversies would cease, if conscience were made of the practice of that which is out of controversy. And I would to God it were so; and that this here, and such other *manifeste magna* were in account. With the Apostle himself it was so. He sheweth plainly what reckoning he made of this plain mystery; in that having been "ravished in spirit up to the third heavens, and there heard wonderful high mysteries, past man's utterance;" yet reckoned he all those nothing, in comparison of this plain mystery here, nay "esteemed himself not to know any thing at all" but this.

Phil. 3. 15.

2 Cor. 12. 2.

1 Cor. 2. 2.

And as he esteemed it himself, so would he have us. It is his express charge we see in the verse next before, where he tells his Bishop Timothy how he would have him, his Priests, and Deacons, occupy themselves in his absence. This he commends to them; wills them to be doing with this mystery. That you may know what to do, saith he. what? do but deal with this point; throughly deal with it. Howsoever it is manifest, it is great; great regard to be had to it, great pains to be bestowed about it. And even so then let us do, and see now another while this mystery what it is.

[1 Tim. 3. 15.]

II. What this mystery is, "God is manifested in the flesh," &c.

"God is manifested in the flesh." Being one of the mysteries of godliness, it cannot be but God must be a part, and a chief part of it. And God's being a part maketh it great. For great must that needs be whereof He is a part, of 'Whose greatness there is no end.' And mark first, that it is not *aliquid Dei*, but DEUS; not any thing divine, or of God, but God Himself. Divers things, divers "invisible things of God" had been formerly made manifest; His eternal power, wisdom, providence, in and since the creation. They be no mysteries, but this is; that not the things of God, but God's own self; not the ἀπαυγάσματα, 'the beams of His brightness,' but the very character of His Substance, the very Nature and Person of God. This is a great mystery.

1. God.

Rom. 1. 20.

Heb. 1. 3.

Of God the Prophet Esay saith, *Vere Deus absconditus es tu;* God is of Himself a mystery, and hidden; and, that which is strange, hidden with light which will make any eyes past looking on Him. But a hidden God our nature did not endure. Will you hear them speak it plainly? *Fac nobis deos,* "make us visible gods who may go before us," and we see them. Mystical, invisible gods we cannot skill of. This we would have; God to be manifested. Why then, "God is manifested."

2. "God manifested." Isa. 45. 15. 1 Tim. 6. 16. Ex. 32. 1.

"Manifested" wherein? Sure, if God will condescend to be manifested, there is none but will think it is meet to be, and it would be, in the most glorious creature that is under or above the sun; none, good enough. Yea, in what thing soever, be it never so excellent, for God to manifest Himself in, is a disparagement too. What say you to flesh? is it meet God be manifested therein? "Without controversy" it is not. Why, what is flesh? It is no mystery to tell what it is; it is "dust," saith the Patriarch Abraham. It is "grass," saith the Prophet Esay; *fœnum,* "grass cut down, and withering." It is "corruption," not corruptible, but even corruption itself, saith the Apostle Paul. There being then, as Abraham said to him, χάσμα μέγα, 'so great a gulph, so huge a space, so infinite a distance' between those two, between God and dust, God and hay, God and corruption, as no coming of one at the other; *sileat omnis caro,* "talk not of flesh." Were it not a proud desire and full of presumption, to wish things so remote to come together? to wish that the Deity in the flesh may be made manifest? Yet we see wished it was, by one in a place in reasonable express terms; "O that thou wert as my brother, that sucked the breasts of my mother!" That is, O that He might be "manifested in the flesh!" O that He might be! and so He was. Not only manifest at all; that is great: but manifest in the flesh; that is greater. For if gold mixed though it be with silver is abased by it, what if it be mixed with the rust of iron or dross of lead? This must needs be great in itself, but greater with us; with us especially that make such ado at any though never so little disparagement; and that if any, though not much our inferior, be ranked with us, take ourselves mightily wronged. We cannot choose but hold this mystery for great, and say

3. "Manifested in the flesh." Gen. 18. 27. Isa. 40. 6. 1 Cor. 15. 54. Lu. 16. 26. Zech. 2. 13. Cant. 8. 1.

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with St. Augustine, *Deus; quid gloriosius? Caro; quid vilius? Deus in carne; quid mirabilius?* 'God; what more glorious? flesh; what more base? Then, God in the flesh; what more marvellous?'

Manifested, *ad ignominiam.*

But I ask further, "manifested in the flesh?" what flesh? or how manifested? In what flesh? What! in the pride and beauty of our nature? No; but in the most disgraceful estate of it that might be. And how manifested? *Ad gloriam,* 'for

As a child.

His credit or glory?' No; but *ad ignominiam,* 'to His great contempt and shame.' So to have been manifested as in the

Mat. 17. 2.

holy mount, "His face as the sun," His garments as "lightning;" between Moses and Elias, in all glory and glorious manner—this had not been so great an impeachment. Was that the manner? No; but how? In clouts, in a stable, in a manger. The God Whom "the heavens and the heaven of heavens cannot contain," in a little child's flesh not a span long; and that flesh of a child not very well conditioned, as

Ezek. 16. 4, 5, &c.

you may read in the sixteenth of Ezekiel.

So to-day, but after much worse. To-day, in the flesh of a poor babe crying in the cratch, *in medio animalium;* after,

As a condemned person.

in the rent and torn flesh of a condemned person hanging on the Cross, *in medio latronum,* in the midst of other manner persons than Moses and Elias; that men even hid their faces at Him, not for the brightness of His glory, but for sorrow and shame. Call you this manifesting? Nay, well doth the

Heb. 10. 20.

Apostle call it the "veil of His flesh," as whereby He was rather obscured than any way set forth; yea eclipsed in all the darkest points of it. Verily the condition of the flesh was more than the flesh itself, and the manner of the manifestation far more than the manifestation itself was. Both still make the mystery greater and greater.

The manner of this manifestation.

And now to weigh the word "manifested" another while; because that may seem to be *terminus diminuens,* 'a qualified term,' rather abating than any way tending to make great the mystery; in that a thing may be manifested and not be that for which it is manifested, be manifested for one thing and be another. Would to God we had not too plain examples of these even in that we are about, in godliness itself; that there were not that manifested themselves ἐν μορφώσει, "in

2 Tim. 3. 5.

the vizor or mask of godliness," but be nothing less. Well

this, how or wheresoever it may be with men, with God it is not; He is not like to us; and howsoever, not here in this. For first, it is not in the shadow, show, or shape of flesh, but in very flesh itself. Then it is not, saith the Greek Scholiast, *φανθεὶς*, but *φανερωθεὶς*: *φανθεὶς*, which importeth but 'an apparition, transitory, for a season, and then vanisheth again;' but *φανερωθεὶς*, 'a manifestation;' such as is, say they, permanent, which passeth not, but lasteth for ever. And to put all out of question that here is *nihil personatum*, but even *persona*, He that here is said to be "God manifested in the flesh," is in another place said to be *Verbum caro factum*, "the Word made flesh." So manifested that made; so taking our nature, as His and it are grown into one person, never to be severed or taken in sunder any more. And in sign thereof that flesh wherein He is manifested in the beginning of the verse, in the end of the verse in the very same flesh He is "received up into glory," and in the same shall appear again at His second manifestation. John 1. 14.

And yet to go further; I say that this word "manifested" is so far from being *terminus diminuens*, that it doth greatly ampliate and enlarge the mystery yet still. To be and to be manifested, *esse* and *videri*, *dici de* and *esse in*, are two things. And as in some cases it is more to be than to be manifested, so in some other it is more to be manifested than to be; and namely in this here. More for God to be manifested, than to be in the flesh. It is well known, when a great high person doth fall into low estate, he careth not so much for being so, as for appearing such; manifest him not, and you do him a pleasure. More it is for him to be made known, than to be that he is. O it is naturally given us to hide our abasing what we can. Our misery must be kept in a mystery, and that mystery not manifested in any wise. "Blow a trumpet in Sion," if any good come to us; but whist, "let it not be heard in Gath, nor in Ascalon," if any evil fall upon us. Not so much as Naomi, we see, but when she was fallen into poverty, she could not endure to be called by that name; no, her name was Mara, as if she had been some other party; so loath she was to have her misery made manifest. Humility intrinsical is not so much; it is the manifesting our humility that poseth us. That David should have been humble in heart Joel 2. 1. 2 Sam. 1. 20. Ruth 1. 20. 2 Sam. 6 20.

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before God and His Ark, that Michal could have borne well enough. This was the grief; that David must make it manifest, "uncover himself, wear an ephod," and thereby as she thought mightily disgrace and make himself "vile in the eyes of his servants." That was it she took so ill; not to be so much, as to be manifest; that same manifesting marred all. And why would Nicodemus come to Christ but not but by candlelight, but that to be seen manifestly to come, was with him a far greater matter than to come. By all which it appeareth, that in case of abasement to seem is more than to be; *dici de* than *esse in;* and so here *nosci* more than *nasci.* And I make no question but we may reckon these two as two distinct degrees. 1. He abhorred not to become flesh. 2. He abhorred not to have it manifestly known. It was not done, this, in a corner, in an out-corner of Galilee; but in the city of David. His poor clouts manifested by a star; His shameful death published by a great eclipse; yea that it might be manifest indeed, (as it followeth after in the verse,) He would have it preached over all the world.

John 19. 39.

Acts 26. 26.

Mat. 2. 10, 11.

[Luke 23. 44.]

But when we have done and said all that ever we can, if we had all mysteries and no love, the Apostle tells us it is nothing. We can have no mystery except love be manifest. So is it. Two several times doth the Apostle tell us, 1. *apparuit gratia;* 2. *apparuit amor erga homines.* At the opening of this mystery there appeared the 1. grace of God, and the 2. love of God toward mankind. *Velatio Deitatis, revelatio charitatis;* 'as manifest as God was in the flesh, so manifest was His love unto flesh.' And then, because great love a great mystery, *Dilexit* goeth never alone, but with *sic;* so Christ: *ecce quantam charitatem;* so St. John. Sure, how great and apparent humility, so great and apparent love. And His humility was too apparent. So we have "God manifested in the flesh," *Deus charitas;* for if ever He were love or shewed it, in this He was it, and shewed it both. God that is "love" was "manifested in the flesh."

1 Cor. 13. 1.

Tit. 2. 11.

Tit. 3. 4.

Joh. 3. 16.

1 Joh. 3. 1.

1 Joh. 4. 8.

The end of this manifestation.

To make an end, one question more. To what end? *Cui bono?* 'who is the better for all this?' God that is manifested, or the flesh wherein He is manifested? Not God; to Him there groweth nothing out of this manifestation. It is for the good of the flesh, that "God was manifested in the flesh."

1. For the good present: for we let go that of the Psalmist now, "Thou that hearest the prayer, to Thee shall all flesh come;" and much better and more properly say, 'Thou that art manifested in the flesh, to Thee shall all flesh come; with boldness entering into the holy place, by the new and living way prepared for us through the veil, that is, His flesh.' 2. And for the good to come; for we are put in hope that the end of this manifesting God in the flesh will be the manifesting of the flesh in Him, even as He is; and that which is the end of the verse be the end of all, "the receiving us up into His glory." To this haven arriveth this mystery of the manifestation of it.

Ps. 65. 2.

Heb. 10. 19, 20.

The end of this second part is but the beginning of the third. For hearing that it is so great and of so great avail rising by it, that it is *quæstus multo uberrimus*, 'a trade so beneficial;' it makes us seek how to incorporate ourselves, as in the third of the Ephesians he speaketh, how to have our part and fellowship in this trade or mystery. And that may we do, saith he in the same place, *si operetur in nobis*, that is, 'if it prove to us, as it is in itself, a mystery.' I know it were a thing very easy for a speculative Divine to lead you along, and let you see that this mystery is the substance of all the ceremonies, and the fulfilling of all prophecies; that all Moses' veils, and all the Prophets' visions, are recapitulate in it. But it is a point of speculation; we hear those points too often, and love them too well: points of practice are less pleasing, but more profitable for us; namely, how we may get into the partnership of this mystery.

III. How this mystery concerneth us. By the operation of it in us.

Eph. 3. 6, 9.

Eph. 3. 7.

There is this difference between a ceremony and a mystery. A ceremony represents and signifies, but works nothing; a mystery doth both. Beside that it signifieth, it hath his operation; and work it doth, else mystery is it none. You may see it by the mystery of iniquity; that doth *operari*, 'was at work' in the Apostles' time; and it is no way to be admitted, but that the "mystery of godliness" should have like operative force.

2 Thes. 2. 7.

If you ask what it is to work? It is to do, as all other agents; *ut assimulet sibi passum*, 'to make that it works on like itself;' to bring forth in it the very same quality. This the rather, for that this day being a birth-day, and the mystery of

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it a birth or generation; in that, we know, the natural and most proper work is *sui simile procreare,* 'to beget and bring forth the very like to itself.' And what should the "mystery of
1 Tim. 4. 7. godliness" beget in us but godliness? What the "mystery of godliness" in this chapter, but the exercise of godliness in the next? To shew, we must make St. Basil's ἀσκητικὰ of it; for his ἀσκητικὰ and St. Paul's γυμναστικὰ I take to be all one.

Within; the mystery.

First within, after the manner of a mystery, by entering into ourselves and saying with St. Peter, "Seeing then God
2 Pet. 3. 11. hath so dealt with us, what manner of persons ought we to be, in all holy conversation and godliness?" How ought we to esteem Him that so esteemed us? How to esteem our-
Jam. 1. 27. selves whom He hath so esteemed? How without soil or spot to keep that flesh wherein God hath "manifested" Himself, that nothing come from it but such as may become that flesh which is now all one with the flesh of the Son of God.

Without; the manifestation.

Provided that it be not all within; for we deal not with a mystery alone, but with a manifestation too. That therefore our godliness be not only mystical but manifest, as God was. As the mystery, so the godliness of it; "great" and conspicuous, both. For that is the complaint, that in our godliness, nowadays, we go very mystically to work indeed; we
Gal. 5. 19. keep it under a veil, and nothing manifest but *opera carnis.*
Jam. 2. 18. Which maketh St. James cry, *ostende mihi,* "shew it me;"
2 Cor. 4. 10, 11. and St. Paul tells us, that the life of Jesus must not only be had in our spirit, but manifest in our flesh. For godliness is not only faith, which referreth to the mystery as we have it directly at the ninth verse, the "mystery of faith;" but it is love too, which referreth to the manifestation. For in *hoc*
1 Joh. 3. 14. *cognoscimus,* saith St. John, "by this we know, ourselves;"
1 Joh. 4. 13. Joh. 13. 35. and, in *hoc cognoscent omnes,* saith Christ, "by this shall all men know" that we are His. And if faith work by love, the mystery will be so manifest in us, as we shall need no prospective glasses, or optic instruments, to make it visible; all men shall take notice of it.

By the initiation of us into it.

And yet remaineth there one point, than which there is not one more peculiar to a mystery. That which the Apostle
Heb. 10. 20. calleth initiating; whereby we grow into the fellowship of this and what mysteries soever. For this we are to under-

stand, that mysteries go not all by hearing; no, they be dispensed also: and men are to esteem of us, saith he, not only as of the unfolders, but, as of "the stewards," or dispensers "of the mysteries of God." *Operari mysteriis* is a phrase well known to the very heathen themselves; that mysteries, as they work, so they are to be wrought. That they are to be handled, and that our hands are to be clean washed yet we offer to touch them. 1 Cor. 4. 1.

By which I understand the mystery of godliness, or exercise of godliness—call it whether ye will—which we call the Sacrament; the Greek hath no other word for it but *Μυστήριον*, whereby the Church offereth to initiate us into the fellowship of this day's mystery Nothing sorteth better than these two mysteries one with the other; the dispensation of a mystery with the mystery of dispensation. It doth manifestly represent, it doth mystically impart what it representeth. There is in it even by the very institution both a manifestation, and that visibly, to set before us this flesh; and a mystical communication to infeoffe us in it or make us partakers of it. For the elements; what can be more properly fit to represent unto us the union with our nature, than things that do unite themselves to our nature? And if we be to dispense the mysteries in due season, what season more due than that His flesh and blood be set before us that time that He was "manifested in flesh and blood" for us? Thus we shall be initiate.

You look to hear of a consummation of it too; and consummate it shall be, but not yet; not till the days of the voice of the seventh Angel. Then shall the mystery of God be finished. So we find it directly, but not before. When He that was this day "manifested in the flesh," shall manifest to the flesh the fulness of this mystery, His eternity, glory, and bliss. So, still it remaineth a mystery in part; a part thereof there still remaineth behind to be manifested. What He is appeareth; what we shall be doth not yet appear, but shall at the second appearing. Two veils we read of: 1. The veil of His flesh; 2. And the veil where our hope hath cast anchor, even within the veil, meaning Heaven itself. The first is rent; these mysteries are remembrances of it. The second also shall be, as we also with it; and as He, in Rev. 10. 7. Heb. 10. 20.

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the end of the verse, so we with Him in the end shall be "received up into glory." To the consummation of which great mystery, even that great manifestation, He vouchsafe to bring us all, That was this day for us all "manifested in the flesh," "Jesus Christ the righteous," &c.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON MONDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCIX.
BEING CHRISTMAS-DAY.

GALATIANS iv. 4, 5.

When the fulness of time was come, God sent His Son, made of a woman, made under the Law.
That He might redeem them that were under the Law, that we might receive the adoption of sons.

[*At ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factum sub Lege,*
Ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum recipe-remus. Latin Vulg.]

[*But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law.*
To redeem them that were under the Law, that we might receive the adoption of sons. Engl. Trans.]

IF, when the "fulness of time" cometh, "God sent His Son," then when "God sent His Son," is "the fulness of time" come. And at this day "God sent His Son." This day therefore, so oft as by the revolution of the year it cometh about, is to us a yearly representation of "the fulness of time." So it is; and a special honour it is to the feast that so it is. And we ourselves seem so to esteem of it. For we allow for every month a day—look how many months so many days—to this feast, as if it were, and we so thought it to be, the full recapitulation of the whole year.

This honour it hath from Christ who is the Substance of this and all other solemnities. Peculiarly, *a Christi missa*, 'from Christ's sending.' For they that read the ancient writers of the Latin Church, Tertullian and Cyprian, know that *missa* and *missio*, and *remissa* and *remissio*, with them

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are taken for one. So that *Christi missa,* is the sending of Christ. And when then hath this text place so fit as now? Or what time so seasonable to entreat of it as this? of the sending of His Son, as when "God sent His Son;" of "the fulness of time," as on the yearly return and memorial of it?

The division.

To entreat of it then. The heads are two: I. Of "the fulness of time." II. And of that wherewith it is filled. I. Time's fulness in these, "When the fulness of time came." II. Time's filling in the rest, "God sent His Son, made of a woman, made under the Law," &c.

I. In the former, *Quando venit plenitudo temporis,* there be four points: 1. *Plenitudo temporis,* 'that time hath a fulness;' or, 'that there is a fulness of time.' 2. *Venit plenitudo,* 'that that fulness cometh by steps and degrees;' not all at once. 3. *Quando venit;* that it hath a *quando,* that is, 'there is a time when time thus cometh to this fulness.' 4. And when that *when* is? and that is "when God sent His Son." And so pass we over to the other part in the same verse, *Misit Deus;* "God sent His Son."

II. For the other part, touching the filling of time. There be texts, the right way to consider of them is to take them in pieces, and this is of that kind. And if we take it in sunder, we shall see as it is of fulness so a kind of fulness there is in it, every word more full than other; every word a step in it whereby it riseth still higher, till by seven several degrees it cometh to the top and so the measure is full. 1. "God sent," the first. 2. "Sent His Son," the second. 3. "His Son made," the third. 4. And that twice made; "made of a woman," the fourth. 5. "Made under the law," the fifth; every one fuller than other, still.

And all this, for some persons, and some purpose; the persons *ut nos,* "that we." The purpose, *reciperemus,* "that we might receive." Nay, if you mark it, there be two *uts,* 1. *ut ille;* 2. *ut nos,* "that He might," and that "we might." He might redeem, and we might receive; that is, He pay for it, and we reap the benefit. 6. A double benefit, of 1. Redemption, first, from the state of persons cast and condemned under the Law, which is the sixth. 7. And then, of 2. Translation into the state of adopted children of God, which is the seventh, and the very filling up of the measure.

III. All which we may reduce to a double fulness: God's as

much as He can send; ours as much as we can desire. God's in the five first. 1. "God sent." 2. "Sent His Son." 3. "His Son made." 4. "Made of a woman." 5. "Made under the Law." And ours in the two latter; 6. "We are redeemed," the sixth. 7. "We receive adoption," the seventh.

In that of God's every point is full. The thing sent, full; the sending, and the manner of sending, full. The making, and the two manners of making, 1. "of a woman," and 2. "under the Law," both full. And our fulness in the two latter, the effects of those two acts or makings, 1. "of a woman," 2. "under the Law," redemption and adoption, which make up all. That when we were strangers from the adoption, and not that only, but lay under the Law, as men whom sentence had passed on; from this latter we are redeemed —He "under the Law," that we from under the Law—that being so redeemed we might further "receive the adoption of children," and as He the "Son of Man," so we might be made the "sons of God"—which two are as much as we can wish. And this is our fulness.

And to these I will crave leave to add another fulness of ours, rising out of these, and to make a motion for it. That as it is the time when we from God receive the fulness of His bounty, so it might be the time also when He from us may likewise receive the fulness of our duty. The time of His bountifulness, and the time of our thankfulness: that it may be *plenitudo temporis, qua ad illum, qua ad nos;* 'downward and upward, from Him to us and from us to Him again;' and so be both ways "the fulness of time." IV.

Quando venit plenitudo temporis.

First there is a fulness in time. The term "fulness" carrieth our conceit to measure straight from whence it is borrowed; which is then said to be full when it hath as much as it can hold. Now "God hath made all things in measure;" and if all things then time. Yea time itself is by the Apostle called *mensura temporis,* "the measure of time." As then all other measures have theirs; so the measure of time also hath his fulness, when it receiveth so much as the capacity will contain no more. So time is a measure; it hath a capacity; that hath a fulness. That there is such a thing as "the fulness of time." I. *Plenitudo temporis.* Wis. 11. 20. Eph. 4. 13.

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2. *Venit plenitudo.*

But nothing is full at first; no more is time by and by. *Venit plenitudo*, it cometh not at once or straightways, but by steps and paces, nearer and nearer; fills first a quarter, and then half, till at last it come to the brim. And degrees there be by which it cometh. *Ecce palmares posuisti dies meos;* from which word [*palmares*] it is an observation of one of the Fathers, "a man may read his time." In his own hand visibly there in an ascent, the fingers rise still till they come to the top of the middle finger; and when they be come thither, down again by like descent till they come to the little which is the lowest of all. So is it in our time. It riseth still by degrees till we come to the full pitch of our age, and then declineth again till we grow to the lower end of our days. But howsoever it may be—as it oft falls out—the descent is sudden, we go down headlong without degrees, go away in a moment; yet ever this holdeth, to our fulness we come not but by degrees.

Ps. 39. 5.

Alcuin.

3. *Quando venit.*

Now thirdly, this coming hath a *quando venit*, 'a time when it cometh thither.' As a time there is a great while when we say, *nondum venit hora*, "the time is not yet come," while the measure is yet but in filling; so at the last a time too that we may say *venit hora*, "the time is now come," when the measure is full; that is, a time there is when time cometh to the full. As in the day, when the sun cometh to the meridian line; in the month, when it cometh to the point of opposition with the moon; in the year, when to the solstice; in man, when he cometh to his full years; for that is the "fulness of time" the Apostle allegeth in three verses before.

Joh. 7. 8.

Joh. 12. 23.

And when is that *when* that time thus cometh to his fulness? *Quando misit Deus*, 'when God sends it;' for time receives his filling from God. Of itself time is but an empty measure, hath nothing in it. Many days and months run over our heads, *Dies inanes*, saith the Psalmist; *Menses vacui*, saith Job, "empty days," "void months," without any thing to fill them.

Ps. 78. 33.

Job 7. 3.

4. *Quando.*

That which filleth time is some memorable thing of God's pouring into it; or, as in the text, of His sending to fill it withal. *Misit Deus* is it; and so cometh time to be more or less full, thereafter as that is which God sends to fill it.

Now many memorable missions did God make before this

here, whereby in some measure He filled up certain times of the year under Moses and the Prophets; all which may well be termed, The implements of time.

But for all them, the measure was not yet full;—filled perhaps to a certain degree, but not full to the brim; full it was not, seeing it might be still fuller, till God sent That than Which a more full could not be sent.

And That He sent when "He sent His Son," a fuller than Whom He could not send, nor time could not receive. Therefore with the sending Him when that was, time was at the top, that was the *quando venit*, then it was *plenitudo temporis* indeed.

And well might that time be called "the fulness of time." 1. For when He was sent into the world, "in Whom the fulness Col. 2. 9. of the Godhead dwelt bodily;" in Whom "the Spirit was not Joh. 3. 34. by measure;" in Whom was "the fulness of grace and truth;" Joh. 1. 14. "of Whose fulness we all receive;"—when He was sent That Joh. 1. 16. was thus full, then was time at the full.

And well also might it be called "the fulness of time" in 2. another regard. For till then all was but in promise, in shadows and figures and prophecies only, which fill not, God knows. But when the performance of those promises, the body of those shadows, the substance of those figures, the fulfilling or filling full of all those prophecies came, then came "the fulness of time," truly so called. Till then it came not; then it came.

And well might it be called "the fulness of time" in a third 3. respect. For then the heir, that is, the world, was come to his full age; and so that the fittest time for Him to be sent. For to that compareth the Apostle their estate then; that the former times under Moses and the Prophets were as the nonage of the world, *sub pædagogo*, *ὑπὸ στοιχεῖα*, at their A. B. C. Gal. 3. 24. or rudiments, (as in the very last words before these). Their estate then, as of children in their minority, little differing from servants. For all this while, *nondum venit*, "the fulness of time" was not yet come. But a time there was, as for man, so for mankind to come to his full years; that time came with Christ's coming, and Christ's coming with it, and never till then was "the fulness of time;" but then it was.

And let this be enough for this point; more there is not

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in the text. But if any shall further ask why then, at that age of the world the world was at his full age, just then and neither sooner nor later? I know many heads have been full of devices, to satisfy men's curiosity in that point. But I hold it safest to rest with the Apostle, in the second verse, on God's *ὑποθεσμία*[1]. Let that content us. Then was the time, for that was *tempus præfinitum a Patre*, "the time appointed of the Father." For even among men, though—the father being dead—the law setteth a time for the son to come to his heritage; yet the father living, no time can be prefixed, but only when it liketh him to appoint; and the Father here liveth; and therefore let His *προθεσμία* stay us. "The times and seasons He hath put in His own power, it is not for us to know them." This is for us to know, that with His appointment, we must come to a full point. So doth the Apostle, and so let us, and not busy ourselves much with it; time is but the measure or cask, that wherewith it is filled doth more concern us. To that therefore let us come.

[1 προθεσμία.]

[Gal. 4. 2.]

Acts 1. 7.

II. The degrees are seven, as I said. To take them as they rise. *Misit Deus*, "God sent." That standeth first, and at it let our first stay be. That will fall out to make the first degree. For even this, that God sent at all, *ipsum mittere Dei*, this very sending itself is a degree. It is so; and so we would reckon of it, if we knew the Sender, and Who He is; the Majesty of His presence how great it is, and how glorious, how far surpassing all we can see on earth.

"God sent."

1.

For Him—for such an one as He—to condescend but to send, is sure a degree. For enough it had been, and more than enough for Him, to be sent to; and not to send Himself. To have sit still, and been content that we might send to Him, and have our message and petition admitted, and not He send to us. That had been as much as we could look for, and well if we might have been vouchsafed but that. But it was He that sent; not we to Him first, nay not we to Him at all, but He to us.

He to us! And what were we that He to us? Us, as elsewhere He termeth us, "mere aliens" from Him and His Household; not that only, but us, in case of men whom the law had passed upon. So is our estate described in the end of the text. For Him to send to us, so great as He to such

Eph. 2. 12.

as we; to think us *tanti*, 'so much worth,' as to make any mission, or motion, or to disease[1] any about us—this may well be the first. Be it then so; that to us, or for us, or concerning us, God would trouble Himself to make any sending; a fulness there is in this. Full He was; a fulness there was in Him—even the fulness of compassion in His bowels over our estate—else such a Sender would never once have sent.

[1 *i. e.* To put to pain. See Todd's Johnson.]

"God sent;" "sent," and "sent His Son." That I make no question will bear a second. Others He might have sent; and whosoever it had been He had sent, it might well have served our turns. If sent by the hand of any His servants, any Patriarch, Prophet, any ordinary messenger, it had been enough. So hitherto had been His sending. So, and no otherwise, ever till now. 2. "His Son."

Then, if to send by any may seem sufficient, to send "His Son" must needs seem full. For ever the more excellent the person sent, the more honourable the sending; the greater he, the fuller it. Now greater there is not than "His Son," His first, His only-begotten Son, "in Whom the fulness of the Godhead dwelt;" in sending Him He sent the greatest, the best, the fullest thing He had. Col. 2. 9.

To heap the measure up yet more with the cause of His sending, in the word ἐξαπέστειλε. It was voluntary. He sent Him not for need; but for mere love to us, and nothing else. There was no absolute necessity that He should have sent Him. He might have done what He intended by the means and ministry of some besides. God could have enabled a creature; a creature enabled by God, and the power of His might, could soon have trod down Satan under our feet. But if it had been any other He had sent, His love and regard to us had not shewed so full. It had been, *Ostendit Deus charitatem*, but not *Ecce quantam charitatem ostendit Deus*. Whomsoever He had sent besides, His love had not been full; at least, not so full as it should have been, if He had sent His Son. That therefore it might be full, and so appear to us for full, *Misit Deus Filium suum*. Enough it was, in compassion of our estate, to have relieved us by any. Men that are in need to be relieved care not who they be that do it. Enough then for compassion; but not enough to 1 Joh. 3. 1.

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manifest the fulness of His love, unless to relieve us He sent His own Son.

3. This is full one would think; yet the manner of His sending Him is fuller still. *Misit Filium; Filium factum.* "Sent His Son;" "His Son made." Sent Him, and sent Him "made." This is a third. For if He would have sent Him, He should not have sent Him "made;" but as He was, "neither made nor created," but like Himself in His own estate, as was meet for the Son of God to be sent. To make Him any thing is to mar Him, be it what it will be. To send Him made, is to send Him marred, and no better. Therefore I make no doubt Christ's sending is one degree, His making is another; so to send as withal to make are two distinct measures of this filling. As He is, He is a Maker, a Creator. If God make Him any thing, He must be a thing made, a creature, and that is a great disparagement. So that howsoever the time is the fuller for this, He is the emptier; πλήρωμα χρόνου κένωμα Χριστοῦ, 'the fulness of time is His emptiness;' the exalting of that, His abasing. And this very *exinanivit seipsum*, "emptying Himself" for our sake, is a pressing down the measure; and so even by that still the measure is more full.

"Made."

Phil. 2. 7.

Yea the very manner of this making hath his increase too, addeth to it still. In the word γενόμενον, which is not every making, but 'making it His nature.' To have made Him a body and taken it upon Him for a time till He had performed His embassage, and then laid it off again, that had been much; but so to be made as once made and ever made; so to take it as never lay it off more, but continue so still, γενέσθαι, 'it to become His very nature;' so to be made is to make the union full. And to make the union with us full, He was content not to be sent alone but to be made; and that γενέσθαι, 'to be made so as never unmade more.' Our manhood becoming His nature, no less than the Godhead itself. This is *Filium factum* indeed.

"Made," and twice "made," for so it is in the verse, 1. *Factum ex*, and 2. *Factum sub;* "made of," and "made under;" "of a woman," "under the Law." So two makings there be; either of them of itself a filling to the measure, but both of them maketh it perfectly full.

"Made," first, "of a woman;" that I take clearly to be one. For if He, if the Son of God must be made a creature, it were meet He should be made the best creature of all. And if made of any thing, if any one thing better than another, of that; made some glorious Spirit, some of the orders of the Angels. Nay "made," but made no Spirit; *Verbum caro factum est*, "The Word became flesh;" "made," but made no Angel; *nusquam Angelos*, "He in no wise took the Angels' nature upon Him." 4. "Made of a woman." Joh. 1. 14. Heb. 2. 16.

But "made" man. First I will ask with David, *Domine, quid est homo?* "Lord, what is man?" And then tell you his answer. *Homo quasi res nihili*, "Man is like a thing of nought." And this He was "made," this He became, "made" man, "made of a woman;" "did not abhor the Virgin's womb," as we sing daily to the high praise of the fulness of His humility, to which His love brought Him for our sakes. For whatsoever else He had been "made," it would have done us no good. In this then was "the fulness" of His love, as before of His Father's—that He would be made, and was made, not what was fittest for Him, but what was best for us; not what was most for His glory, but what was most for our benefit and behoof. Ps. 144. 3, 4.

"Made of a woman." For man He might have been "made," and yet have had a body framed for Him in Heaven, and not "made of a woman." But when He saith, *Factum ex muliere*, it is evident He passed not through her as water through a conduit pipe, as fondly dreameth the Anabaptist. "Made of," *Factum ex; ex dicit materiam.* "Made of her;" she ministered the matter, "flesh of her flesh." *Semen mulieris*, "the seed;" and *semen intimum substantiæ*, 'that is the principal and very inward chief part of the substance.' Made of that, made of her very substance. Gen. 3. 15.

And so have we here now in one both twain His natures. "God sent His Son"—there His divine; "made of a woman"—here His human nature. That, from the bosom of His Father before all worlds; this, from the womb of His mother in the world. So that as from eternity God His Father might say that verse of the Psalm, *Filius Meus es Tu, hodie genui Te*, "Thou art My Son, this day have I begotten Thee:" so, in "the fulness of time" might the Virgin His mother no Ps. 2. 7.

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less truly, *Filius meus es Tu, hodie peperi Te*, 'Thou art my Son, this day have I brought Thee into the world.'

And here now at this word, "made of a woman," He beginneth to concern us somewhat. There groweth an alliance between us; for we also are made of a woman. And
Heb. 2. 11. our hope is as He will not be confounded to be counted *inter natos mulierum:* no more will He be, saith the Apostle, to
Rom. 8. 29. say, *in medio fratrum*, "to acknowledge us His brethren." And so by this time He groweth somewhat near us.

5. This now is full for the union with our nature, to be "made of a woman." But so to be "made of a woman" without He be also "made under the Law," is not near enough yet. For if He be out of the compass of the law that the law cannot take hold of Him, *factum ex muliere* will do us small pleasure. And He was so born, so "made of a woman." As the verity of His conception is in this *factum ex muliere*, so the purity is in this, that it is but *ex muliere*, and no more; of the Virgin alone by the power of the Holy Ghost, without mixture of fleshly generation. By virtue whereof no original soil was in
1 Tim. 1. 9. Him. Just born He was, and *Justo non est lex posita*, "no law for the just"—no law could touch Him. And so we never the better for *factum ex muliere*.

"Made under the Law."

For if one be in debt and danger of the law, to have a brother of the same blood, made of the same woman, both as we say lying in one belly, will little avail him, except he will also come "under the law," that is, become his surety, and undertake for him. And such was our estate. As debtors
Col. 2. 14. we were by virtue of *chirographum contra nos*, "the handwriting that was against us." Which was our bond, and we had forfeited it. And so, *factus ex muliere*, to us, without *factus sub Lege*, would have been to small purpose.

No remedy therefore, He must be new made; made again once more. And so He was, cast in a new mould; and at His second making "made under the Law;" under which if He had not been made, we had been marred; even quite undone for ever, if this had not been done for us too. Therefore He became bound for us also, entered bond anew, took on Him not only our nature but our debt, our nature and condition both. Nature as men, condition as sinful men, expressed in the words following, "them that were under the

Law;" for that was our condition. There had indeed been no capacity in Him to do this, if the former had not gone before, *factum ex muliere;* if He had not been, as we, "made of a woman." But the former was for this; "made of a woman" He was, that He might be "made under the Law:" being *ex muliere,* He might then become *sub Lege,* which before He could not, but then He might and did; and so this still is the fuller.

And when did He this? When was He "made under the Law?" Even then when He was circumcised. For this doth St. Paul testify in the third of the next chapter, "Behold, I Paul testify unto you whosoever is circumcised," *factus est* Gal. 5. 3. *debitor universæ Legis,* "he becomes a debtor to the whole Law." At His Circumcision then He entered bond anew with us; and in sign that so He did He shed then a few drops of His blood, whereby He signed the bond as it were, and gave those few drops then, *tanquam arrham universi sanguinis effundendi,* 'as a pledge or earnest,' that "when the fulness of time came," 'He would be ready to shed all the rest;' as He did. For I would not have you mistake; though we speak of this *sub Lege,* being "under the Law," in the terms of a debt sometimes, yet the truth is this debt of ours was no money debt; we were not *sub Lege pecuniariâ,* but *capitali;* and the debt of a capital law is death. And under that, under death He went, and that the worst death law had to inflict, "even the death of the cross," the most bitter, reproachful, cursed death of the cross. So that upon the matter, *factus sub Lege,* and *factus in cruce,* come both to one; one amounts to as much as the other. Well, this He did undertake for us at His circumcision, and therefore then and not till then He had His Name given Him, the name of Jesus, a Saviour. For then took He on Him the Luke 2. 21. obligation to save us. And look, what then at His Circumcision He undertook, at His Passion He paid even to the full; and having paid it, *delevit chirographum,* "cancelled Col. 2. 14. the sentence of the Law" that till then was of record and stood in full force against us.

Howbeit, all this was but one part of the Law; but He was made *sub Lege universâ,* 'under the whole Law;' and that not by His death only, but by His life too. The one half

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of the Law, that is, the directive part—He was made under that, and satisfied it by the innocency of His life, without breaking so much as one jot or tittle of the Law; and so answered that part, as it might be the principal. The other half of the Law, which is the penalty—He was under that part also, and satisfied it by suffering a wrongful death, no way deserved, or due by Him; and so answered that, as it might be the forfeiture. So He was made under both, under the whole Law. Satisfying the principal, there was no reason He should be liable to the forfeiture and penalty; yet, under that He was also. And all, that the whole Law might be satisfied fully, by His being under both parts; and so no part of it light upon us.

These two then, 1. "Made of a woman," 2. "Made under the Law," ye see, are two several makings, and both very requisite. Therefore either hath a several feast, they divide this solemnity between them. Six days apiece to either; as the several moieties of this "fulness of time." This day,

Joh. 1. 14. *Verbum caro factum*, "the Word made flesh;" that day,

2 Cor. 5. 21. "Him that knew no sin, He made sin," that is, made Him undertake to be handled as a sinner, to be "under the Law," and to endure what the Law could lay upon Him. And so now the thing sent is full; and fully sent, because made; and fully made, because made once and twice over; fully made ours, because fully united to us. "Made of a woman," as well as we; "made under the Law," as deep as we; both *ex muliere* and *sub Lege*. So of our nature "of a woman," that of our condition also "under the Law." So, fully united to us in nature and condition both.

And so we are come to the full measure of His sending. And that we are come to the full ye shall plainly see by the

Gal. 4. 5. overflowing, by that which we receive from this fulness; which is the latter part of the verse and is our fulness, even the fulness of all that we can desire. For if we come now to ask, For whom is all this ado, this sending, this making, over and over again? It is for us. So is the conclusion, *ut nos*, that we might from this fulness receive the full of our wish. For in these two behind, 1. Redemption, and 2. Adoption; to be redeemed and to be adopted are the full of all we can wish ourselves.

The transcendent division of good and evil is it that comprehendeth all. And here it is. Our desire can extend itself no farther than to be rid of all evil, and to attain all that good is. By these two, being redeemed and being adopted, we are made partakers of them both. "To be redeemed from under the Law," is to be quit of all evil. "To receive the adoption of children," is to be stated[1] in all that is good. For all evil is in being "under the Law" from whence we are redeemed, and all good in being invested in the Heavenly inheritance whereunto we are adopted. Thus stood the case with us, 'aliens we were from God, His covenant, and His Kingdom.' Eph. 2. 12 More than that, prisoners we were, fast laid up under the Law. From this latter we are freed; of the former we are seized; and what would we more?

[1 *i. e.* settled, or confirmed.]

Only this you shall observe that in the idiom of the Scriptures it is usual, two points being set down, when they are resumed again, to begin with the latter and so end with the former. So is it here. At the first, "made of a woman, made under the Law." At the resuming, He begins with the latter, "made under the Law, that He might redeem them that were under the Law." And then comes to the former, "made of a woman," made the Son of man, "that we by adoption might be made the sons of God." But this we are to mark, it is He that is at all the cost and pain; and we that have the benefit by it. At the redeeming it is, *ut ille;* at the receiving it is, *ut nos.*

6. "That He might redeem them that were under the Law."

Briefly of either. And first, of our redeeming. Redeeming, as the word giveth it, is a second buying, or buying back of a thing before aliened or sold. Ever, a former sale is presupposed before it. And such a thing there had gone before. A kind of alienation had formerly been whereby we had made away ourselves, for a sale I cannot call it, it was for such a trifle; our nature aliened in Adam for the forbidden fruit, a matter of no moment. Our persons likewise; daily we ourselves alien them for some trifling pleasure or profit, matters not much more worth. And when we have thus passed ourselves away, by this "selling ourselves under sin," the Law Rom. 7. 14. seizeth on us, and under it we are συγκεκλεισμένοι, even Gal. 3. 23. "locked up" as it were in a dungeon, "tied fast with the Prov. 5. 22. cords of our sins;" the sentence passed on us, and we waiting

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but for execution. What evil is there not in this estate, and on every soul that is in it? Well then, the first *ut*, the first end is to get us rid from under this estate.

He did it; not by way of entreaty, step in and beg our pardon; that would not serve. Sold we were, and bought we must be;—a price must be laid down for us. To get us from under the Law it was not a matter of intercession, to sue for it and have it. No, He must purchase it and pay for it. It was a matter of redemption.

And in redemption or a purchase we look to the price. For if it be at any easy rate, it is so much the better. But with a high price He purchased us; it cost Him dear to bring it about. *Non auro, nec argento;* neither of them would serve: at an higher rate it was, even *pretioso sanguine*, "His precious Blood was the price we stood Him in." Which He paid, when "He gave His life a ransom for many."

1 Pet. 1. 18, 19.

Mat. 20. 28.

It stood thus between Him and us in this point of redemption. Here are certain malefactors under the Law, to suffer —to be executed. What say you to them? Why, I will become "under the Law," suffer that they should, take upon Me their execution, upon condition they may be quit. In effect so much at His Passion He said, *Si ergo Me quæritis*, "If you lay hold on Me," if I must discharge all, *sinite hos abire*, "let these go their way." Let the price I pay be their redemption, and so it was. And so we come to be "redeemed from under the Law."

Joh. 18. 8.

And this is to be marked, that "them that were under the Law" and "we that are to receive" are but one, one and the same persons both; but being so redeemed, then we are ourselves. Till then the Apostle speaks of us in the third person, "them that were under the Law," as of some strangers, as of men of another world, none of our own. But now being redeemed, the style changeth. He speaketh of us in the first person *ut nos*, 'that we.' For till now, we were not our own, we were not ourselves; but now we are. Till this it was the old year still with us, but with the new year cometh our new estate.

7. "That we might receive the adoption of children."

Being thus redeemed, we are got from under the Law; and that is much. Till a party come to be once under it and feel the weight of it, he shall never understand this aright; but

then he shall. And if any have been under it, he knows what it is, and how great a benefit to be got thence. But is this all? No, He leaves us not here; but to make the measure complete, yea even to flow over, He gives us not over when He had rid us out of this wretched estate, till He have brought us to an estate as good as He Himself is in. After our redemption we stood but as prisoners enlarged; that was all: but still we were as strangers; no part nor portion in God or His Kingdom, nor no reason we should hope for any. He now goeth one step farther, which is the highest and farthest step of all. For farther than it He cannot go.

"That we might receive the adoption," that is, from the estate of prisoners condemned be translated into the estate of children adopted. Of adopted, for of natural we could not. That is His peculiar alone, and He therein only above us; but else, fully to the joint fruition of all that He hath, which is fully as much as we could desire. And this is our *fieri* out of His *factum ex muliere*. We made the sons of God, as He the Son of man; we made partakers of His divine, as He of our human nature. To purchase our pardon, to free us from death and the law's sentence, this "seemed a small thing" to Him, yet this is *lex hominis*. Man's goodness goeth no farther, and gracious is the prince that doth but so much. For who ever heard of a condemned man adopted afterward, or that thought it not enough and enough if he did but scape with his life? So far then to exalt His bounty to that fulness as pardon and adopt both, *non est lex hominis hæc*, "no such measure amongst men;" *zelus Domini exercituum*, "the zeal of the Lord of Hosts" was to perform this; "the fulness of the Godhead dwelt in Him" that brought this to pass.

2 Pet. 1. 4.

2 Sam. 7. 19.

Isa. 9. 7.

For, to speak of adopting, we see it daily; no father adopts unless he be orbe, have no child; or if he have one, for some deep dislike have cast him off. But God had a Son, "the brightness of His glory, the true character of His substance." And no displeasure there was; no, *in Quo complacitum est*, "in Whom He was absolutely well pleased;" yet would He by adoption for all that "bring many sons to glory." Is not this full on His part?

Heb. 1. 3.

Mat. 17. 5.

Heb. 2. 10.

We see again no heir will endure to hear of adoption, nay, nor divide his inheritance; no, not with his natural brethren.

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Then, that "the Heir of all things" should admit "joint-heirs" to the Kingdom He was born to; and that admit them not out of such as were near Him, but from such as were strangers; yea, such as had been condemned men under the law—is not this full on His part? To purchase us, and to purchase for us, both at once? And not to do this for us alone, but to assure it to us. For as His Father in this verse sends Him, so in the next verse "He sends the Spirit of His Son" to give us *seisin* of this our adoption; whereby we now call Him, the Jews *Abba*, the Gentiles *Pater*, as children all and He our Father, which is the privilege of the adoption we here receive.

Heb. 1. 3.
Rom. 8. 17.
[Gal. 4. 6.]

[III.] And now are we come to the fulness indeed. For this adoption is the fulness of our option; we cannot extend—we our wish, or He—His love and goodness any farther. For what can we ask, or He give more, seeing in giving this He giveth all He is worth? By this time it is full sea; all the banks are filled. It is now as Ezekiel's waters that he saw "flow from under the threshold of the Temple;" that took him to the ancles first, then to the knees, after to the loins; at last, so high risen there was no more passage.

Ezek. 47, 3—5.

1. From the fulness of His compassion, He "sent" to release us. 2. From the fulness of His love, "He sent His Son." 3. In the fulness of humility, "He sent Him made." 4. "Made of a woman," to make a full union with our nature. 5. "Made under the Law," to make the union yet more perfectly full with our sinful condition. 6. "That we might obtain a full deliverance from all evil, by being redeemed." 7. "And a full estate of all the joy and glory of His Heavenly inheritance, by being adopted." So there is fulness of all hands. And so much for the fulness of the benefit we receive.

[IV.] Now, for the fulness of the duty we are to perform this day. For, "in the fulness of time" all things are to be full. *Plenitudo temporis, tempus plenitudinis.* And seeing God hath suffered us to live, to see the year run about to this *plenitudo temporis;* if it be so on God's part, meet also it be so on ours; and that we be not empty in this "fulness of time." It is not fit, if He be at the brink that we be at the bottom. But, as we be willing to yield Him of ours again, of our duty, I mean; that it to Him in a measure and proportion be like full, as His bounty hath been full above measure toward us.

That so from us, and on our parts, it may be *plenitudo temporis*, or *tempus plenitudinis*, "the fulness of time," or 'time of fulness,' choose you whether.

1. And a time of fulness it will be, I know, in a sense; of fulness of bread, of fulness of bravery, of fulness of sport and pastime; and this it may be. And it hath been ever a joyful time in appearance, for it should be so. "With the joy," saith Esay a verse or two before *Puer natus est nobis*, "unto us a Child is born," "that men rejoice with in harvest." Not to go from our text here, with the joy of men that are come out of prison, have scaped the law; with the joy of men that have got the reversion of a goodly heritage. Only, that we forget not the principal; that this outward joy eat not up, evacuate not our spiritual joy proper to the feast; that we have in mind in the midst of our mirth the cause of it, Christ's sending, and the benefits that come thereby. And it shall be a good sign unto us if we can thus rejoice, if this our joy can be full, if we can make a spiritual blessing the object of our mirth. *Beatus populus qui scit jubilationem*, "Blessed is the people that can rejoice on this manner." Isa. 9. 3. Ps. 89. 15.

2. And after our joyfulness or fulness of joy, our fulness of thanks or thankfulness is to ensue; for with that fulness we are to celebrate it likewise. Our minds first, and then our mouths, to be filled with blessing, and praise, and thanks to Him, That hath made our times not to fall into those empty ages of the world, but to fall within this "fulness of time," which "so many Kings and Prophets desired to have lived in," but fell short of; and lived then when the times were full of shadows, and promises, and nothing else. How instantly they longed to have held such a feast, to have kept a Christmas, it is evident by David's *Inclina Cœlos*, by Esay's *Utinam disrumpas Cœlos*, "Bow the Heavens," and "Break the Heavens:" how much, I say, they longed for it; and therefore, that we make not light account of it. Lu. 10. 24. Ps. 144. 5. Isa. 64. 1.

To render our thanks then, and to remember to do it fully, to forget none; to Him that was sent, and to Him that "sent;" "sent His Son" in this, "the Spirit of His Son" in the next verse. To begin with *Osculamini Filium*, it is the first duty enjoined us this day, to "kiss the Babe" new born, That when His Father would send Him said, *Ecce venio*, so Ps. 2. 12. Ps. 40. 7.

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readily; and when He would make Him, was content with *Corpus aptasti Mihi,* to have a body made Him, meet for Him to suffer in; who willingly yielded to be our Shilo—to this ἀπέστειλε here; yea, to be not only Christ but an Apostle for us, even "the Apostle of our profession."

Gen. 49. 10.

Heb. 3. 1.

And not to Him that was sent and made alone; but to the Father that sent Him, and to the Holy Ghost that made Him, as by Whom He was conceived. To the Father for His mission, the Son for His redemption, the Holy Ghost for His adoption; for by Him it is wrought. He that made Him the Son of man, doth likewise regenerate us to the state of the sons of God. And this for our thankfulness.

3. And to these two, to make the measure full, to join the fulness of duty, even whatsoever dutiful-minded persons may yield to a bountiful-minded and a bountiful-handed Benefactor. And with this to begin, to consecrate this first day of this fulness of time even with our service to Him at the full; which is then at the full when no part is missing, when all our duties of preaching, and praying, of hymns, of offering, of Sacrament and all, meet together. No fulness there is of our Liturgy or public solemn Service, without the Sacrament. Some part, yea the chief part is wanting, if that be wanting. But our thanks are surely not full without the Holy Eucharist, which is by interpretation, thanksgiving itself. Fully we cannot say, *Quid retribuam Domino?* but we must answer, *Calicem salutaris accipiam,* "we will take the Cup of salvation," and with it in our hands give thanks to Him, render Him our true Eucharist, or real thanksgiving indeed. In which Cup is the Blood not only of our redemption, of the covenant that freeth us from the Law and maketh the destroyer pass over us; but of our adoption, of the New Testament also which entitles us and conveys unto us, testament-wise or by way of legacy, the estate we have in the joy and bliss of His Heavenly Kingdom whereto we are adopted. We are then made partakers of Him, and with Him of both these His benefits. We there are made "to drink of the Spirit," "by which we are sealed to the day of our redemption" and adoption both. So that our freeing from under the Law, our investiture into our new adopted state, are not fully consummate without it.

Ps. 116. 12, 13.

Mat. 16. 28.

1 Cor. 12, 13.

Eph. 4. 30.

And what? Shall this be all? No, when this is done, there is allowance of twelve days more for this "fulness of time;" that we shrink not up our duty then into this day alone, but in the rest also remember to redeem some part of the day, to adopt some hour at the least, to bethink ourselves of the duty the time calleth to us for; that so, we have not Job's *dies vacuos,* "no day quite empty" in this fulness of time. Hereof assuring ourselves, that what we do in this "fulness of time" will have full acceptance at His hands. It is the time of His birth, which is ever a time, as accepted, so of accepting; 2 Cor. 6. 2. wherein, what is done will be acceptably taken to the full—fully accepted, and fully rewarded by Him, "of Whose fulness Joh. 1. 16 we all receive;" with this condition "of grace for grace," ever one grace for another.

And so, growing from grace to grace, finally from this "fulness" we shall come to be partakers of another yet behind, to which we aspire. For all this is but "the fulness of time." But that, the fulness of eternity, when time shall be run out and his glass empty, *et tempus non erit amplius,* Rev. 10. 6. which is at His next sending. For yet once more shall God send Him, and He come again. At which coming we shall then indeed receive the fulness of our redemption, not from the Law—that we have already—but from corruption to which our bodies are yet subject, and receive the full fruition of the inheritance whereto we are here but adopted. And then it will be perfect, complete, absolute fulness indeed, when we shall all be filled with "the fulness of Him that Eph. 1. 23 filleth all in all." For so shall all be, when nothing shall be wanting in any; for "God shall be all in all." Not as here 1 Cor. 15. He is, something and but something in every one; but then, 28. *omnia in omnibus.* And then, the measure shall be so full as it cannot enter into us, we cannot hold it. We must enter into it; *Intra in gaudium Domini tui.* Mat. 25. 21.

To this we aspire, and to this in the fulness appointed of every one of our times Almighty God bring us by Him, and for His sake, That in this "fulness of time" was sent to work it for us in His Person; and work it in us by the operation of His blessed Spirit. To Whom, &c.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON TUESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCX.
BEING CHRISTMAS-DAY.

LUKE ii. 10, 11.

The Angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all people.
That there is born unto you this day a Saviour, Which is Christ the Lord, in the city of David.

[*Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo:*
Quia natus est vobis hodie Salvator, Qui est Christus Dominus in civitate David. Latin Vulg.]

[*And the Angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*
For unto you is born this day in the city of David a Saviour, Which is Christ the Lord. Engl. Trans.]

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THERE is a word in this text, and it is *hodie*, by virtue whereof this day may seem to challenge a special property in this text, and this text in this day. Christ was born, is true any day; but this day Christ was born, never but to-day only. For of no day in the year can it be said *hodie natus* but of this. By which word the Holy Ghost may seem to have marked it out, and made it the peculiar text of the day.

Then it will not be amiss, *donec cognominatur hodie*, as the Heb. 3. 13. Apostle speaketh, "while it is called to-day," to hear it. To-morrow, the word *hodie* will be lost; this day and not any day else it is in season. Let us then hear it this day which we can hear no day besides.

It is then the first report, the very first news that came, as this day, of that which maketh this day so high a feast; the birth of Christ.

It came by an Angel then; no man was meet to be the messenger of it. And look, how it came then so it should come still, and none but an Angel bring it, as more fit for the tongues of Angels than of men. Yet since God hath allowed sinful men to be the reporters of it at the second hand, and the news never the worse; for that good news is good news and welcome by any, though the person be but even a foul leper that brings it: yet, that the meanness of the messenger offend us not, ever we are to remember this; be the party who he will that brings it, the news of Christ's birth is a message for an Angel. 1. *Dixit Angelus.* 2 Kings 7. 9.

This had been news for the best prince in the earth. That these *illis* here, these parties were shepherds, that this message came to them, needs not seem strange. It found none else at the time to come to; the Angel was glad to find any to tell it to, even to tell it the first he could meet withal; none were then awake, none in case to receive it but a sort of poor shepherds, and to them he told it. 2. *Dixit illis.*

Yet it fell not out amiss that shepherds they were; the news fitted them well. It well agreed to tell shepherds of the yeaning of a strange Lamb, such a Lamb as should "take away the sins of the world;" such a Lamb as they might "send to the Ruler of the world for a present," *mitte Agnum Dominatori terræ*—Esay's Lamb. Or, if ye will, to tell shepherds of the birth of a Shepherd, Ezekiel's Shepherd; *Ecce suscitabo vobis Pastorem*, "Behold, I will raise you a Shepherd;" "the Chief Shepherd," "the Great Shepherd," and "the Good Shepherd that gave His life for His flock." And so it was not unfit news for the persons to whom it came. Joh. 1. 29. Isa. 16. 1. Ezek. 34. 23. 1 Pet. 5. 4. Heb. 13. 20. Joh. 10. 11.

For the manner; the Angel delivereth it *evangelizando*, 'church-wise,' and that was a sign this place should ever be the exchange for this news. Church-wise, I say, for he doth it by a sermon, here at this verse; and then by hymn or anthem after, at the 14th verse. A sermon; the Angel himself calls it so, *evangelizo vobis*, "I come to evangelize, to preach you a gospel;" that first. And presently after he had done his sermon, there is the hymn, *Gloria in excelsis*, taken up by the choir of Heaven. An Angel makes the one; a multitude of Angels sing the other. The whole service of this day, the sermon, the anthem, by Angels, all. 3. *Dixit, evangelizo.*

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4. *Evangelizo gaudium magnum.*

Now the end of both sermon and anthem, and of the Angels in publishing it, and of the shepherds and us in hearing it, is *gaudium*, "joy," for the benefit and honour; *gaudium magnum*, "great joy," for the great benefit and great honour vouchsafed our nature and us this day. "Joy" is in the text, and if joy be in the time, it is no harm. We keep the text, if we hold the time with joy, for so the Angel doth warrant us to hold it.

The division.

Of this angelical or evangelical message, or, as not I but the Angel calleth it, sermon, these two verses I have read are
I. a part. Whereof the former is but an *ecce*, exciting them to hear it by magnifying the message as well worth their hearing, "Be not afraid, for behold I bring you good tidings of
II. great joy, which shall be to all people." The latter is the very message itself, "that there is born unto you this day a Saviour, Which is Christ the Lord, in the city of David."

I. In the former are these points; 1. "Fear not," it is no ill news I bring you. 2. Nay, it is "good news." 3. Good, for it is "news of joy." 4. Joy, and that no ordinary but "great joy." 5. Not to some few, but "to the whole people." 6. And not *toti populo*, 'to all one people,' but *omni populo*, "to all people whatsoever." 7. And them, not for the present, but *quod erit omni populo*, "that is and so shall be to all, as long as there shall be any people upon earth." And by virtue of this *quod erit*, to us here this day. *Ecce*, "behold," such is the news I bring.

II. The message itself.

In the latter, the message itself. The sum whereof is the birth of a Child, a Child is born. Three things are proposed

1. The names.

of Him. 1. This Child is "a Saviour." 2. "A Saviour, Which is Christ." 3. "Christ the Lord," *Christus Dominus*. For every saviour is not Christ, not every christ *Christus Dominus*, "Christ the Lord, or the Lord Christ." He is all three.

2. The circumstances.

Then have we besides three circumstances, of the 1. Persons, 2. Time, and 3. Place. 1. The persons for whom all this is, twice repeated; 1. *evangelizo vobis* in the first verse,

1. The persons.

2. *natus vobis* in the second. But this I make some doubt of whether it be a circumstance or no; I rather hold it a principal part of the substance, as the word of conveyance whereby it passeth to us. And sure there is no joy either *in evan-*

gelizo 'the message,' or *natus* 'the birth' without it, without *vobis*. But if the message and the birth itself both be ours, then it is *gaudium magnum* indeed. Specially, if we add 2. the time when, not many days hence, but even this very day. 2. The time. And 3. the place where, that it is in no remote region far hence, but "in the city of David," even here hard by. 3. The place.

And then lastly in a word; what our parts are to perform, to these two parts, 1. this day's message, and 2. this day's birth of our "Saviour, Christ the Lord." III. Our duty reciprocal.

"Be not afraid." Here is a stop, that the message cannot proceed; for the sight of the messenger hath almost marred the hearing of the message. The parties to whom it comes be in such fear as they be not in case to receive it. "They were afraid," and that "sore afraid," as is said in the verse before, at the sight of the Angel that came with the news. [I.] 1. "They were afraid."

And this was not the case of these poor men only; others, and other manner of people were so, as well as they. This Gospel of St. Luke is scarce begun, we are yet but a little way in the second chapter, and we have already three *noli timeres* in it; and all, as here, at the coming of an Angel. 1. "Fear not, Zachary." (chap. 1. 13.) So he was afraid. 2. "Fear not, Mary." (chap. 1. 30.) So she was afraid. 3. And now, "Fear not" these here, that it seems to be general to fear at an Angel's appearing. So were others.

What was it? It was not the fear of an evil conscience; they were about no harm. Zachary was at Church at his office; the blessed Virgin, I doubt not, blessedly employed; these here doing their duty, "watching over their flocks by night;" yet feared all. What should the matter be? It is a plain sign our nature is fallen from her original; Heaven and we are not in the terms we should be, not the best of us all. Of what not. Of what.

Angels are the messengers of Heaven. Messengers ever come with tidings, but whether good or bad we cannot tell. Here comes an Angel with news from Heaven; what news he brings we know not, and therefore we fear because we know not. Which shews all is not well between Heaven and us, that upon every coming of an Angel we promise ourselves no better news from thence, but still are afraid of the messages and messengers that come from that place. Why of the Angel.

That the message then may proceed, this fear must be re-

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moved. In a troubled water no face will well be seen, nor by a troubled mind no message received, till it be settled. To settle them then for it; no other way, no other word to begin with but *nolite timere*, "fear not," and that is ever the Angel's beginning. Such is our infirmity, ever he must begin with these two words, *noli timere*, "fear not;" and so he doth seven times in this Gospel.

"Be not afraid."

For, no ill-tidings.

But fear will not be cast out with a couple of words, till they see some reason to quiet them. And no better reason, than to shew they have no reason to fear. For fear is the expectation of evil, and there is no evil toward them; and so they have no reason to fear, *quod trepidaverunt timore ubi non erat timor*. As if he should say, Angels have come with weeping news, as Judges 2. 1. If I were such an one, if I came with sad tidings, ye had reason, ye might fear. But now your terror groweth out of error. You are mistaken in me, I am no such Angel; I am *Angelus evangelizans*, 'an Angel with a Gospel,' one that comes with no bad news. "Fear not" then. There is no evil toward.

Ps. 53. 5.

2.

But, "good tidings."

No evil; and that were enough for "fear not." But here is a farther matter; not only *privative*, 'I bring no ill,' but *positive*, "I bring you good news." And good news is *nolite timere* and somewhat besides, that is, "fear not" but be of good cheer. They be two degrees plainly, though one be inferred of the other. Fear no ill, there is none to fear; there is no ill, nay there is good towards. For good news is good, in that it represents the good itself to us before it come. It is but words. True—but such words made Jacob "revive again," when he was more than half dead, even the good news of Joseph's welfare. "If I might but hear good tidings," saith David, when his bones were broken, "it would make me well again;" that Solomon said well, "A good messenger is a good medicine."

Gen. 45. 27.

Ps. 51. 8.

Pro. 13. 17.

Specially, this here which is so good as it carrieth away the name from the rest, to be called the Gospel or the glad tidings, as if none so glad, nay none glad at all without it. It is, saith the Apostle, *odor suavitatis*, "a comfortable sweet savour." It is, saith the Wise Man, *dulcedo animæ, et sanitas ossium*, "the sweetness of the soul, the very health of the bones." It is such, saith the Prophet, "as the lips are

2 Cor. 2. 15.

Pro. 16. 24.

Isa. 52. 7.

precious, and the feet beautiful, of them that bring it," that a Saviour is born, as by Whom "things in Heaven and things in earth," men and Angels—which were in fear one of another—"are set at peace, and love;" and "love casteth out fear," giveth the true *noli timere*. Col. 1. 20. 1 Joh. 4. 18.

3. "Tidings of joy."

Good news of joy; for of good news there are more sorts than one. Good news it had been, if it had been but *evangelizo vobis spem*, 'news of good hope;' that had been enough for *nolite timere*. This is more, it is of joy. I wot well there is a joy in hope, *Spe gaudentes*, saith the Apostle; but that joy is not full, "till the fulness of time come." Nor it is not perfect, for it is allayed somewhat with an unpleasing mixture, which is *spes differtur*, and that, as the Wise Man saith, *affligit animam*, "hope deferred afflicteth the soul." *Gaudium spei* is nothing to *gaudium rei;* the hope *de futuro*, of a thing to come hereafter, nothing to the actual fruition of a thing present. Ro. 12. 12. Joh. 16. 24. Gal. 4. 4. Pro. 13. 12.

And indeed, this day's news it was ever *evangelium spei*, ever in the future tense before. Even the very last before this to the blessed Virgin, *Ecce concipies*, "Thou shalt conceive"—"Shalt." So it was yet to come. This is the first in the present tense; not, 'is to be born,' 'is to be sent,' 'is to come,' but *natus est, missus est, venit*, "is born," "is sent," "is come." *Hodie*, even "to-day" takes no time; "in the city of David," not far hence, but even hard by. This is *evangelizo gaudium*, "this is joy indeed." Luke 1. 31.

4. "Of great joy."

But even in joy there be divers degrees. All are not of one size. Some there are lesser; some, as this here, *gaudium magnum*. The fire is as the fuel is, and the joy is as the matter is. There is not like joy to a shepherd when his ewe brings him a lamb, as when his wife brings him a son; yet that of a lamb is a joy, such as it is. But then, if that son should prove to be *princeps pastorum*, 'the chief shepherd in all the land,' that were somewhat more. But then, if he should prove to be a Cyrus, or a David, a prince, then certainly it were another manner of joy, *gaudium magnum* indeed. As the matter is, so is the joy. If great the benefit, great the person, then great the joy. And here the benefit is great, none greater; as much as the saving of us all, as much as all our lives and souls are worth; therefore great. And the

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person great, none so great—it is the Lord Himself—therefore *primæ magnitudinis*, 'great even as He is.' Indeed so great it is, that the Prophet bids us plainly "remember no more former things, nor regard matters of old." This passeth them all, the joy of it puts them all down; so that none of them shall once be mentioned with it. Therefore well said the Angel, *Evangelizo gaudium magnum.*

Isa. 43. 18.

5. "Joy to the people."

And great it may be *intensive*, in the parties themselves; yet not great *extensive*, nor extend itself to many, not be *gaudium magnum populo*. Yes, even that way also it is great; it is public joy, it is "joy to the people." And well fare that joy where it is merry with all. It is added purposely this, that they might not mistake when he said, *Evangelizo vobis*, "he brought them good news;" that though he brought it them, yet not them only; it was not appropriate to them, it was common to others. They had their parts in it, but so should others have no less than they. And every good shepherd will like it the better for that, will be *pro grege*, and still prefer the joy of the whole flock.

Isa. 9. 3.

In other joys it falls out as Esay tells, "multiply the nation, and ye shall not increase their joy;" for that which one wins another loses: but this joy, the joy of *Puer natus est nobis*, in it "they shall all rejoice before Thee, as men make merry in harvest, and be joyful as men that divide the spoil." "In harvest;" and a good harvest all the country is the better for. "At a spoil;" wherein every one hath his share. That is *gaudium populi*, and such is this. Well figured in the place of His birth, an inn, which is *domus populi*, 'open to all passengers' that will take it up; *juris publici*, 'wherein every one hath right.' Yea, and the most common part of the inn. For though they sort themselves and have every one their several chambers, in the stable all have interest; that is common. And as the place public, so is the benefit, and so is the joy public of His birth: Christmas joy right; all fare the better for this day. *Salus populi* is the best, and so is *gaudium populi* too; and every good mind will like it so much the better that all the people have their part in it.

Luke 2. 7.

6. Joy "to all people."

And this were much, *toti populo*, 'to the whole people,' if it were but one; but it is *omni populo*, say Theophylact and Beda, that is, "to all people," which is a larger extent by far.

And if ye speak of great joy, this is great indeed, for it is universal, it is as great as the world is great; when not the Jew only but the Gentile, nor the Gentile but the Jew, not one people but all, keep a feast. And at this word *omni populo, nec vox hominem sonat,* 'it is not man that speaketh now,' whose goodness commonly when it is at the greatest extendeth no farther but to one nation; but with God it is never great, till it come to *omni populo.* "It is but a small thing (saith He by Esay) to raise the tribes of Jacob, or to restore the decays of Israel; I will give a light to the Gentiles, and a salvation to the end of the world." [Theophyl. et Bed. in loc.] Isa. 49. 6.

As we said of the inn even now the place of His birth, so say we here of the time of it. It is well set down by St. Luke to have been at the description of the whole world; for that was a meet time for the Saviour of the whole world to be born, "the dew of Whose birth is of the womb of the morning"—the Psalmist in passion of joy misplacing his words, the meaning is, "His birth from the womb is as the morning dew" which watereth and refresheth the face of the whole earth; not Gideon's fleece alone, but the whole earth; not one part, not the Jews only, no partition now but *utraque unum,* "one of two;" nay, one of all; all recapitulate in Himself, and from Him as a centre lines of joy drawn to all, and every part of the circle. Luke 2. 1. Ps. 110. 3. Judg. 6. 37. Eph. 2. 14. Eph. 1. 10.

7. [1.] To all people that shall be.

And we may not pass by *quod erit,* "which shall be," which not only is but shall be. For by this word we hold; it is our best tenure. Not only to all that then were—then had we been out—but that were or ever should be to the world's end. *Omni populo,* "all people," is the latitude or extent; *quod erit,* "that shall be," is the longitude or continuance of the joy. *Quod erit,* that it should be a feast of joy, so long as any people shall be to hold a feast on the face of the earth. In a word, that same *evangelium æternum* that St. John saw in the Angel's hand we now hear from the Angel's mouth, "to be preached to every nation, kindred, tongue, and people," that be, or shall be while the world endureth. Rev. 14. 6

[7.] 2. Joy that shall be.

So, if we read *quod erit* with *omni populo.* But some read *gaudium* with *quod erit,* (*gaudium quod erit,*) and make a note of that; the joy *quod erit,* "that is and shall be." For com-

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monly all our earthly joy is *gaudium quod est, et non erit,* "that is for the present, but continueth not;" is, but shall not be, like the blaze of a brush faggot, all of a flame and out again suddenly in a moment. *Gaudium quod erit,* "the joy that so is as it shall be still," is grounded upon the joy of this day—Christ and His Birth. Without which our joy is as the joy of men in prison, merry for a while, but within a while sentence of death to pass upon them. Without which *extrema gaudii luctus occupat,* "the end of all our mirth will be but mourning." All joy else is, but shall not be within a while; at leastwise, *erit quando non erit,* a time shall be when it shall not be. *Sed gaudium Meum nemo tollet a vobis;* "but My joy"—Mine, grounded on Me—"none shall ever take from you;" not sickness, not death itself. Other it shall, this it shall not; but now ye shall this day, and evermore ye shall rejoice in the holy comfort of it.

Eccl. 7. 6.

Pro. 14. 13.

Joh 16. 22.

And this is the magnifying of the message. 1. No evil news, "fear not." 2. Nay "good," be of good cheer. 3. "Good news of joy." 4. "Of great joy." 5. "Public joy," *toti populo.* 6. "Universal joy," *omni populo.* 7. "Joy to all" that are or shall be; and again, "joy which now is, and shall be so for ever."

Now upon all these He setteth an *ecce,* and well He may; and that is never set by the Holy Ghost but *super res magnæ entitatis,* 'upon matters of great moment.' But upon this hill, upon the top of it that hath so many ascents, a beacon would do well. For look, how many *ecces* in the Scriptures, so many beacons; and between them, as between these, ye shall observe a good correspondence still. This *ecce* here, to the last, *Ecce concipies* of the blessed Virgin; that, to Esay's *Ecce concipiet Virgo;* that to David's *Ecce de fructu ventris tui;* that, to Abraham's *Ecce in semine tuo;* and so up, till ye come to *semen mulieris.* There they first begin, and take light one from another, till they come to the *Ecce natus est hodie,* the *ecce* of all *ecces,* the last and highest of them all. And as a beacon serveth to call up and stir up men to have regard, so is this here to excite them, and in them us all, with good attention to hear and to heed these so great good tidings. And indeed, who is not excited with it? whose eye is not turned

Luke 1. 31.

Isa. 7. 14.

Ps. 132. 11.

Gen. 22. 18.

Gen. 3. 15.

to behold this *ecce?* whose ear standeth not attent to hear this *evangelizo?* whose heart doth not muse, "what manner of message this should be?" Luke 1. 29.

This it is then, *quod natus est.* The Birth of a Child, "That there is One born this day" the cause of all this joy. II. "That there is born."

There is joy at every birth. "Sorrow in the travail," saith our Saviour, "but after the delivery the anguish is no more remembered, for joy that a man is born into the world." [John 16. 21.]

But the greater he is that is born, and the more beneficial his birth, the greater ado is made. And among men, because there are none greater then princes, and great things are looked for at their hands, their births are ever used to be kept with great triumph. Pharaoh's in the Old, Herod's in the New; both their *natus ests* days of feasting. Gen. 40. 20. Mark 6. 21

Now of him that is born here it may truly be said, *Ecce major hîc,* "Behold a greater is born here." One, whose birth is good news even from the poorest shepherd to the richest prince upon the earth. Mat. 12. 42.

Who is it? Three things are said of this Child by the Angel. 1. He is "a Saviour." 2. "Which is Christ." 3. "Christ the Lord." Three of His titles, well and orderly inferred one of another by good consequence. We cannot miss one of them; they be necessary all. Our method on earth is to begin with great; in Heaven they begin with good first.

First then, "a Saviour;" that is His name, Jesus, *Soter;* and in that Name His benefit, *Salus,* 'saving health or salvation.' Such a name as the great Orator himself saith of it, *Soter, hoc quantum est? Ita magnum est ut latino uno verbo exprimi non possit.* 'This name Saviour is so great as no one word can express the force of it.' 1. "A Saviour." In Verrem IV. [Lib. II. 63. Orat. 7. Oxf. ed.]

But we are not so much to regard the *ecce* how great it is, as *gaudium* what joy is in it; that is the point we are to speak to. And for that, men may talk what they will, but sure there is no joy in the world to the joy of a man saved; no joy so great, no news so welcome, as to one ready to perish, in case of a lost man, to hear of one that will save him. In danger of perishing by sickness, to hear of one will make him well again; by sentence of the law, of one with a pardon to save his life; by enemies, of one that will rescue and set him in safety. Tell any of these, assure them but of a Saviour, it

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is the best news he ever heard in his life. There is joy in the name of a Saviour. And even this way, this Child is a Saviour too. *Potest hoc facere, sed hoc non est opus Ejus,* 'This He can do, but this is not His work;' a farther matter there is, a greater salvation He came for. And it may be we need not any of these; we are not presently sick, in no fear of the law, in no danger of enemies. And it may be, if we were, we fancy to ourselves to be relieved some other way. But that which He came for, that saving we need all; and none but He can help us to it. We have therefore all cause to be glad for the Birth of this Saviour.

I know not how, but when we hear of saving or mention of a Saviour, presently our mind is carried to the saving of our skin, of our temporal state, of our bodily life, and farther saving we think not of. But there is another life not to be forgotten, and greater the dangers, and the destruction there more to be feared than of this here, and it would be well sometimes we were remembered of it. Besides our skin and flesh a soul we have, and it is our better part by far, that also hath need of a Saviour; that hath her destruction out of which, that hath her destroyer from which she would be saved, and those would be thought on. Indeed our chief thought and care would be for that; how to escape the wrath, how to be saved from the destruction to come, whither our sins will certainly bring us.

Sin it is will destroy us all. And to speak of a Saviour, there is no person on earth hath so much need of a Saviour as hath a sinner. Nothing so dangerous, so deadly unto us, as is the sin in our bosom; nothing from which we have so much need to be saved, whatsoever account we make of it. From it cometh upon us all the evil of this life, and from it all the evil of the life to come; in comparison whereof these here are not worth the speaking of. Above all then we need a Saviour for our souls, and from our sins; and from the everlasting destruction which sin will bring upon us in the other life, not far from us, not from him of us that thinketh it farthest off.

Then if it be good tidings to hear of a Saviour, where it is but a matter of the loss of earth, or of this life here; how then, when it cometh to the loss of Heaven, to the danger of

hell, when our soul is at the stake, and the well-doing or undoing of it for ever? He that could save our souls from that destroyer—were not the birth of such an one good news trow? Is not such a Saviour worth the hearkening after? Is He not? It is then because we have not that sense of our souls and the dangers of them, that we have of our bodies; nor that fear of our ghostly enemies, nor that lively apprehension of the eternal torments of that place, and how near we are to it, nothing being betwixt us and it but this poor puff of breath which is in our nostrils. Our carnal part is quick and sensible, our spiritual is dead and dull. We have not the feeling of our sins that we have of our sickness; if we had, we would hear this news with greater cheerfulness, and hold this day of the birth of such a Saviour with joy indeed. We cannot conceive it yet, this destruction is not near enough to affect us. But *in novissimo intelligetis plane*, "in the end," Jer. 30. 24. when the destroyer shall come and we shall find the want of a Saviour, "we shall plainly understand this," and value this benefit and the joy of it as we ought, and find there is no joy in the earth to the joy of a Saviour.

"There is born a Saviour," is the first. The Angel addeth farther, "A Saviour Which is Christ." For, many saviours had been born, many had God sent them that at divers times had set them free from divers dangers of their enemies; Moses, from the Egyptians; Joshua, from the Canaanites; Gideon, from the Midianites; Jephtha, from the Ammonites; Sampson, from the Philistines. And indeed, the whole story of the Bible is nothing else but a calendar of saviours that God from time to time still stirred them up. 2. "Which is Christ." [Ju. 6. 11. [Ju. 11. 1.] [Ju. 13. 5.]

But these all were but petty saviours, there was One yet behind that was worth them all. One, that "should save His people from their sins;" save not their bodies for a time, but their souls for ever, which none of those saviours could do. One therefore much spoken of, wished for, and waited for, a Saviour Which was Christ. When He came they looked for great matters, as said the woman at the well's side, for He was the most famous and greatest Saviour of all. And this is He, "a Saviour Which is Christ." He, of Whom all the promises made mention, and He the performance of them all; of Whom all the types under the Law were shadows, and He Mat. 1. 21. Joh. 4. 25.

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the substance of them all; of Whom all the prophecies ran, and He the fulfilling of them all; He, of Whom all those inferior saviours were the figures and forerunners, and He the accomplishment of all that in them was wanting. This is He; Jacob's "Shiloh," Esay's "Immanuel," Jeremy's "Branch," Daniel's "Messias," Zachary's *Oriens ab alto,* Aggei's *desideratus cunctis gentibus,* "the desire of all the nations" then, and now the joy of all nations, a Saviour Which is Christ.

Gen. 49. 10. Isa. 7. 14. Jer. 23. 5. Dan. 9. 25. Zech. 6. 12. Hag. 2. 7.

And what is meant by this term Christ? a Saviour anointed; or, as in another place it is said more agreeable to our phrase of speaking, a Saviour "sealed"—a Saviour under God's Great Seal. That is, not as those other were, saviours raised up of a sudden upon some occasion, to serve the turn for the present, and never heard of till they came; but a Saviour in God's fore-counsel resolved on, and given forth from the beginning; promised and foretold, and now signed and sent with absolute commission and fulness of power to be the perfect and complete Saviour of all.

Joh. 6. 27.

And to be it, *ex officio;* His office, His very profession, to be one, that all may have right to repair unto Him, and find it at His hands. Not a Saviour incidentally, as it fell out; but one, *ex professo,* anointed to that end, and by virtue of His anointing appointed, set forth, and sent into the world to exercise this function of a Saviour; not for a time, but for ever; not to the Jews, as did the rest, but even to all the ends of the earth. So runs His bill, *Venite ad Me omnes,* "come all;" and *qui ad Me venerit non ejiciam foras,* "of them that come to Me, I will cast none out." *Servator omnium hominum,* "the Saviour of all men," and as the Samaritans said of Him, *Servator mundi,* "the Saviour of the world," of Samaritans, Jews, Gentiles; of kings, of shepherds, and all.

Mat. 11. 28. Joh. 6. 37. 1 Tim. 4. 10. Joh. 4. 42.

And there is yet more particularity in this word Christ: three offices did God from the beginning erect to save His people by; and that, by three acts—the very heathen took notice of them—1. *Purgare,* 2. *Illuminare,* 3. *Perficere.* 1. Priests, to purge or expiate; 2. Prophets, to illuminate or direct them; 3. Kings, to set all right, and to keep all right in that perfection which this world admitteth. And all these three had their several anointings. Aaron the Priest, Elisha the Prophet, Saul the King. In the Saviour Which is Christ,

Lev. 8. 12. 1 Kings 19. 16.

His will was all should meet, that nothing in Him might want to the perfecting of this work. That He might be a perfect Saviour of all, He was all. "A Priest after the order of Melchizedek;" a Prophet to be heard when Moses should hold his peace; a King to save His people, "Whose name should be *Jehova Justitia nostra.*" David's Priest, Moses' Prophet, Jeremy's King. 1 Sam. 10. 1. Ps. 110. 4. Deu. 18. 18. Jer. 23. 6.

And these formerly had met double, two of them in some other; Melchizedek, King and Priest; Samuel, Priest and Prophet; David, Prophet and King. Never all three but in Him alone; and so, no perfect Christ but He; but He all, and so perfect. By His Priesthood to purge, expiate, and "save us from our sins, being a propitiation to God for them;" by His prophecy to illuminate and save us from the by-paths of error, "guiding our feet in the way of peace;" by His Kingdom protecting and conducting us through the miseries of this life, till He perfect us eternally by Himself in the joys of His Heavenly Kingdom. Rightly then, "a Saviour Which is Christ." 1 John 2. 2. Luke 1. 79.

Now, as in the name Saviour there was, so is there likewise joy in this name Christ; and that, many ways: 1. First, that we shall hang no more in expectation, we shall be no longer, *Vincti spei,* "Hope's prisoners." He that should come is come. The promised Saviour, the Saviour Which is Christ is now born, and when *spes* becomes *res* then our joy is full. 2. That now there is a saving office erected, One anointed to that end, a professed Saviour to Whom all may resort. We shall not be to seek, "there is a name given under Heaven" whereby we may be sure of salvation, the Name of Christ. 3. That to this our saving we have the joint consent and good-will of all parties, in this name Christ. Christ, that is, the Anointed, what Person is He? The Son, the second Person. Anointed by whom? By the Father (*Quem unxisti*) the first Person. Anointed with what? With the Holy Ghost, the third Person. So a concurrence of all Persons in this Name, all willing and well-pleased with the work of our salvation. 4. If we would be saved, we would be saved *unctione,* 'by oil,' not by vinegar. *Et unguentum effusum Nomen ejus;* "and His name is Christ, one that saveth by anointing." 5. And if by oil—there be hot oils—with a Zech. 9. 12. Acts 4. 12. Acts 4. 27. Acts 10. 38. Cant. 1. 3.

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gentle lenitive oil. And the oil which He useth, wherewith He is anointed, is the oil of gladness. Gladness therefore must needs go with this Name. Which oil of gladness is not for Himself but for us, not for His use but for ours. So He saith Himself in His first sermon at Nazareth, upon His text out of Esay. The anointing, this oil of gladness, was upon Him to bestow it upon us, and of us; upon them especially that through a wounded conscience were troubled with the spirit of heaviness, to turn their heaviness into joy. Glad then that He is come that by His office is to save, and come with the good liking of all; to save us by oil, and that the oil of gladness.

Isa. 61. 1.

3. "Christ the Lord."

And yet to make our joy more full the Angel addeth the third. "A Saviour Which is Christ, Christ the Lord." For neither is this all. He is not Christ only. We must not stay there. For the name Christ will agree, hath been, and may be imparted to others besides. Many a king in Scripture hath had the honour to carry the name of Christ, but with a difference. The king, *christus Domini*, 'the Lord's christ;' He *Christus Dominus*, "the Lord Christ," or "Christ the Lord." Consider then, how great this Child is, Whose anointed kings themselves are. For if they be *christi Domini*, 'the Lord's anointed;' His they are, for He is the Lord. The Lord absolute, without any addition; ye may put it to what ye will—Lord of men and Angels, Lord of Heaven and earth, and all the hosts of them, *Dominus Christorum*, and *Dominus Dominorum*, "Lord paramount over all."

Heb. 7. 4.

[Rev. 17. 14.]

But why the Lord? Because this name of Christ will sort with men. Nay, as He is Christ, that is, anointed, He is man only. It is His name as Man, for God cannot be anointed. But He that should save us would be more than Man; and so, more than Christ. Indeed, Christ cannot save us. He that must save us must be the Lord. For "such a Saviour it behoveth us to have," as might not begin the work of our salvation and leave it in the midst, but go through with it and make an end too, which the former saviours could not do. Formerly, ever their complaint was, that their saviours, their christs died still, and left them to seek; their kings, and priests, and prophets, dropped away still, for "they were not suffered to endure by reason of death." But this Saviour, this Christ, because He is the Lord, "endureth for ever, hath

Heb. 7. 28.

Heb. 7. 23, 24.

an everlasting Priesthood," Kingdom, and Prophecy, and so "is able perfectly to save them that come to God by Him." [Heb. 7. 25.] This is one reason, why hither we must come at the last to Christ the Lord, and till we be at it we be not where we should. Else, our saviours will die and leave us destitute.

But the main reason is set down by Esay, *Ego sum, Ego sum,* saith God Himself, *et præter Me non est Servator;* "It is I, I that am the Saviour, I am, and besides Me there is no Saviour;" none indeed, no true Saviour but the Lord. All other are short, *Vana salus hominis,* saith the Psalm, "Man's salvation is vain," any salvation is vain if it be not the Lord's. 1. Those christs that were not the Lord could save but the body, and not one of them quicken his own soul; Christ that is the Lord can save souls and bodies, His own and others both. Those christs that were not the Lord, could save but from carnal enemies, with arms of flesh; He, from our ghostly enemies, even "spiritual wickednesses in heavenly places," [Eph. 6. 12.] from Abaddon the great destroyer of the bottomless pit. 3. They that were not the Lord could save but from worldly calamities, could but prune and take off the twigs, as it were; He, from sin itself, and so plucketh it up by the roots. 4. They that were not the Lord put it off but for a time, and after it came again—temporal only. He for ever, once for all; and is become "Author of eternal salvation" to all Heb. 5. 9. that depend on Him. And mark that word "eternal," for none but the Lord can work eternal salvation. 5. They all had need of a Saviour themselves, and of this Saviour; He needs none, receives of none, imparts to all, as being not a Luke 2. 30. Saviour only but *Salus ipsa in abstracto,* "Salvation itself," as Simeon calleth Him "of Whose fulness we all receive." John 1. 14. To save may agree to man; to be salvation can agree to none but to Christ the Lord. To begin and to end; to save soul and body from bodily and ghostly enemies; from sin the root, and misery the branches; for a time and for ever; to be a Saviour and to be salvation itself; Christ the Lord is all this, and can do all this. Now then we are right, and never till now. "A Saviour Which is Christ the Lord."

Isa. 43. 11.

[Ps. 60. 11.]

But the name "Lord" goeth yet further, not only to save us and set us free from danger, to deliver us from evil; but to state us in as good and better condition than we forfeited

SERM. V. by our fall, or else though we were saved we should not save by the match. To make us then savers, and not savers only but gainers and that great gainers by our salvation, He doth further impart also the estate annexed of this last title, even whatsoever He is Lord of Himself. And He is "Lord of
Acts 3. 15. life," saith St. Peter; life then He imparts. And He is
1 Cor. 2. 8. "Lord of glory," saith St. Paul; glory then He imparts.
Mat. 25. 21. And He is Lord of joy, *intra in gaudium Domini*, "enter into the joy of the Lord;" joy then He imparts. Life and glory and joy; and makes us lords of them, and of whatsoever is within the name and title of Lord. For having thereto a
Heb. 1. 2. double right, 1. by inheritance as the Son, 2. and by pur-
Rom. 14. 9. chase as a Redeemer, (for "therefore He died and rose again, that He might be Lord of all;") contenting Himself with the former, He is well pleased to set over the latter to us, and admit us with Himself into His estate of joint-purchase of Heaven, or whatsoever He is owner of; that in right of it we may enter into the life, glory, and joy of our Lord, and so be saved and be savers, and more than savers every way. This also is in the word "Lord," this benefit farther we have by it.

And now, if we will put together *natus* and *Servator*, *Servator* and *Christus*, *Christus* and *Dominus*, *Dominus* and *natus*; 'born and Saviour, Saviour and Christ, Christ and the Lord, the Lord and born;' take them which way you will in combination, any of the four, then have we His two natures in one Person. In *Servator*, His Godhead; none but God is a Saviour. In *Christus*, His Manhood; God cannot be anointed, man may. In *Dominus*, His Divine again, "the
[1 Cor. 15. 47.] Lord from Heaven." In *Natus*, His human nature directly, born of a woman; both ever carefully joined, and to be joined
Mat. 1. 1. together. When St. Matthew had begun His Gospel thus, "The Book of the generation of Jesus Christ the Son of David,"—one nature, His humanity; St. Mark was careful to
Mark 1. 1. begin his thus, "The beginning of the Gospel of Jesus Christ the Son of God,"—the other nature, His divinity. But St.
John 1. 14. John he joins them, *Verbum caro factum est*, "the Word became flesh." *Verbum*, "the Word," there is *Dominus*; and *caro*, "the flesh," that is *natus*.

And even this very conjunction is a new joy. For that such

an one, that the Lord would condescend to be born, besides the benefit there is also matter of honour. Even that He, so great a person, would become such as we are, would so esteem our nature as to take it upon Him—this certainly is a great dignity and exaltation of our nature, and it is matter of new joy that He would so highly value it as to assume, associate, and unite it into one Person with the Son of God. By this we see why "a Saviour," why "Christ," why "the Lord." "A Saviour," His name of benefit whereby He is to deliver us; "Christ," His name of office whereby He is bound to undertake it; "the Lord," His name of power whereby He is able to effect it. We see also why Man, and why God. First, so it should be, for of right none was to make satisfaction for man but man; and in very deed none was able to give satisfaction to God but God. So that being to satisfy God for man, He was to be God and man. Secondly, so we would wish it ourselves: if we would be saved, we would be saved by one of our nature, not by any stranger. He is born, and so one of our own nature. Again, if we would be saved, we would be saved by no inferior, but by the best; He is the Lord, and so the very best of all. And so, our desire is satisfied every way.

This blessed birth of this "Saviour Which is Christ the Lord" thus furnished in every point to save us throughly, body and soul, from sin the destruction, and Satan the destroyer of both, and that both here, and for ever—this blessed and thrice blessed birth is the substance of this day's solemnity of the Angel's message, and of our joy.

The circumstance of the persons to whom.

And now to the circumstances; and first of the persons, *vobis;* "I bring you good tidings, that to you is born," &c.

We find not any word through all but there is joy in it, and yet all is suspended till we come to this one word, *vobis;* this makes up all. This word therefore we shall do well ever to look for, and when we find it to make much of it. Nothing passeth without it; it is the word of application. But for it, all the rest are loose; this girds it on, this fastens it to us, and makes it ours. But for it, we are but in their case, *Quid nobis et Tibi,* "What have we to do with Thee?" This "Saviour Christ the Lord," in this good time and fit place, *quid ad nos?* "what are we the better?" *Omni populo,* is

Mat. 8. 29.

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somewhat too general, and the hundredth part of them shall not be benefited by Him. We would hear it in more particularity. Why *vobis*, "for you it is," born for you. Yea, now ye say somewhat.

Evangelizo vobis, and *natus vobis*.

And twice it is repeated for failing, in either verse once. *Evangelizo vobis*, and *natus vobis*, that ye may know the message is yours, and the birth is yours; therefore the message is sent to you, because the birth concerneth you. But yours they be, both.

The use we have of it.

Isa 9. 6.

May we then be bold to change the person, and utter it in the first which he doth in the second, and say, *nobis!* We may sure—*Puer natus est nobis;* Esay hath said it before us. And thereby lieth a mystery. The Angels they say, *vobis:* the Prophets were men; men say, *nobis.* Bid the Angel say, *nobis*, he cannot—neither sing nor say it; *Angelis* he cannot, 'to Angels,' (*Nusquam Angelos;*) but *hominibus* "unto men," he can and doth. And this is a special high prerogative; that which the Angels can neither sing nor say, we can do both.

Heb. 2. 16.

Luke 2. 14.

If then He be born to us, it is to some end. Esay tells us what it is, when he expoundeth *natus* by *datus*, "born to us" by "given us." Born, to be bestowed upon us. And if given us, bestowed upon us, then He is ours. Ours His benefit, His office, His power. His benefit to save us, His office to undertake us, His power to assure us. Ours, His salvation as Jesus, His anointing as Christ, His dominion as the Lord. And if He be ours, then all His are ours; *Omnia Ejus nostra sunt;* His birth ours, and if His birth, all that follow His birth, ours too.

Lu. 15. 31.

Now then, seeing He and they be ours, will it not be well done to make our entry, to take *seisin* of Him and them, and dispose them to our best benefit? And how can we do that better than as God hath offered Him to us this day that He was born for us, so we reciprocally this day that He is born offer Him again to God as the best pleasing oblation that we can offer Him. To-day, as in the Temple alive for our morning oblation; and when the time cometh of His death, offer Him as on the Cross slain for our evening sacrifice. So shall we, as Bernard wisheth us, *uti Nostro in utilitatem nostram, et de Salvatore salutem operari*, 'employ, or make use of Him for our best behoof; draw His proper extract from Him, and work salvation out of this our Saviour.'

[S. Bern. De Adv. Dom. Hom. 3. ad fin.]

Now a word only, what is to be done on our parts and that respectively to these two points, what we are to return to them; what to this message, and what to this birth. [III.] Our duty reciprocal.

To the message, *Evangelizo vobis*, this we are to return; this is due to a message—to hear it. And that we do, and that is all; we come to the Sermon, we hear it, and little we do besides. But we hear it but heavily, with a faint affection, God knoweth; we hear it not as an *ecce*, as matter of high admiration; we hear it not as *gaudium magnum*, with that alacrity and cheerfulness we should. We hear it not as *nobis*, as if it nearly touched us, but as a matter that little concerned us, it skilled not much whether we heard it or no. Many meaner things affect us more, but this should be the joyfullest hearing that we ever heard. 1. To hear the message.

And shall we not likewise perform some duty to *natus est?* Yes, even to that also. And not hear of Him, and let Him alone; hear His tidings, and let Himself go. 2. To receive Him.

He was "born for us and given us," *natus nobis* and *donatus nobis*—both go together in the Prophet. To a gift the duty that belongeth properly, is to receive it. If He be *natus nobis* and *donatus nobis*, I trust we will take order He be *acceptus a nobis*. If "born for us, and given us," it is our part then, we can do no less than receive Him. We evacuate the gift, disgrace both the Giver and it, if we vouchsafe not to accept of it.

How is that? how shall we receive Him? who shall give Him us? That shall One That will say unto us within a while, *Accipite*, "Take, this is My Body," "by the offering whereof ye are sanctified." "Take, this is My Blood," by the shedding whereof ye are saved. Both in the holy mysteries ordained by God as pledges to assure us, and as conduit pipes to convey into us this and all other the benefits that come by this our Saviour. [Matt. 26. 26. 28.] Heb. 10. 10

Verily, upon His memorable days, of which this is the first, we are bound to do something in memory, or remembrance of Him. What is that? Will ye know what it is? *Hoc facite*, "Do this in remembrance of Me." [Luke 22. 19.]

Something would be thought on "to return Him for all His benefits," and this day for this first, the fountain of all the rest—His birth. Some thanks would be rendered Him for it. [Ps. 116. 12.]

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And how can we do that better than as we are taught by him that studied the point of *quid retribuam*, and resolved it thus; Ps. 116. 13. no way so well as by *accipiam Calicem*, "I will take the Cup of salvation." And so do it; so, with it taken into our hands, "give thanks to the name of the Lord." And when better than to-day, *hodie*, as we are here directed? What better day than on this day, the very day He was bestowed on us? To defer Him no longer than He did us. He deferred not us at all, but as soon as He was born sent us word the same instant; and shall we defer Him to hear of us another time, and not be as ready on our part to receive Him instantly as He was on His to bestow Himself; even presently, as soon as He was born? Sure, somewhat would be done more than ordinary this day of His birth; the day itself is more than ordinary.

And let this move us. If ever there be a day of salvation, *ecce hic est dies salutis*, behold this is it when a Saviour is born unto us. If ever an accepted time, *ecce tempus acceptum*, behold, now it is, this is that time. The birth-day hath ever Gen. 40. 21. been a time accepted. Then, one king forgave the trespass Mark 6. 23. of his servant and received him to grace. Another, being pleased, was ready in his bounty to have given away the one half of his kingdom. Our Saviour Christ, our Lord, on His birth-day will be no worse than they. His bounty *then* no less than theirs.

Let us then make this so accepted a time in itself twice acceptable by our accepting, which He will acceptably take at our hands. Let us honour this day with our receiving, which He hath honoured by His first giving; yielding Him evermore (but this day, the day of it, chiefly,) our unfeigned hearty thanksgiving for this so good news, for this so great a gift, both of them this day vouchsafed us; in Him and for Him, Who was Himself the gift, our "Saviour, Christ the Lord." To Whom, with the Father, and the Holy Ghost, three Persons, one immortal, ever-living, invisible, only wise God; be all honour, glory, blessing, praise, and thanksgiving, this day and for ever.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON WEDNESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. M DC XI.
BEING CHRISTMAS-DAY.

JOHN i. 14.

And the Word was made flesh, and dwelt among us, (and we saw the glory thereof, as the glory of the only-begotten Son of the Father,) full of grace and truth.

[*Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre plenum gratiæ, et veritatis.* Latin Vulg.]

[*And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.* Eng. Trans.]

THERE is in the Old Testament, in the tenth of Ezekiel, and in the New, in the fourth of the Revelation, a vision of four sundry shapes, a man, a lion, an ox, and an eagle. It hath been usually received, to apply these four to the four Evangelists, and of them the eagle to St. John. The nature of the eagle is by God Himself described by two properties, 1. *elevare ad ardua,* no fowl under Heaven towereth so high; 2. and *ubicunque fuerit cadaver statim adest;* none so soon or so suddenly down upon the body as he. Both these do lively express themselves in St. John, and no where more lively than in this Gospel. Wherein, as an eagle in the clouds, he first mounteth wonderfully high beyond Moses and his *in principio,* with an higher *in principio* than it; beyond Genesis and the world's creation: that "the Word was then with God, and was God." This may well be termed the eagle's flight, so exceeding high as the clearest eye hath much ado to follow him. Yet so far as they can follow him, the very philosophers have been driven to admire the penning of this Gospel. But after this, as an eagle again, (*ubi corpus, ibi aquila,*) down

Ezek. 10. 14. Rev. 4. 6, 7.

Job 39. 27.

Mat. 24. 28.

[Vid. S. Aug. Tract. 36. in Joann.]

Gen. 1. 1. John 1. 1.

Lu. 17. 37.

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he cometh directly from the height of Heaven, and lights upon the body of His flesh, the mystery of His incarnation; and tells us, that He that "in the beginning was *apud Deum* and *Deus*"—He "in the fulness of time" was *apud homines* and *homo*. He dwelt not long aloft, He knew it was not to purpose; *Verbum Deus* is far above our reach. *Verbum caro*, that concerns us. No time but it concerns us, but this time above others. This feast is held, this assembly met, for no other end but to celebrate the contents of the text, that the Word being made flesh this day came to dwell among us.

The division.

Two parts there be in the text, sensibly parted by a parenthesis. I. That without the parenthesis is that he would have us believe *Verbum caro, &c.* II. That within is the affidavit, *vidimus, &c.* In the former three things are affirmed

I.

1. 2. 3. of the Word. 1. *Factum e nobis;* 2. *habitavit in nobis;* 3. *plenum pro nobis;* 1. that the Word was made flesh of us; 2. dwelt with us; 3. was full for us.

II. Then followeth the affidavit of these. That St. John, and

1 John 1. 2. other more besides, saw, and so spake no more than they knew; nor testify no more than they had seen. The best proof that can be. They saw (though not the Word Himself, yet) His glory: we saw His glory. And that glory such as would suit with none but Him; and so, every way sufficient to demonstrate Him the only Son of God.

And, after all this one more there is without which His making, dwelling, and seeing, were to little purpose; that is, that as He came not obscurely but was seen, so He came not

John 1. 14. empty but "full of grace and truth." This fulness was not for Himself, but for us; *et de plenitudine Ejus omnes accepimus.*

There is not any thing that concerneth this mystery, but is within this text. His two natures, "the Word," and "flesh:" 1. "Word," divine; 2. "flesh," human. The union of them in *factum est;* union into a Person, in *habitavit; habitare, est personæ.* 3. Then, His office also—ἐσκήνωσε, which is not only *habitavit,* but *castrametavit in nobis;* not only, took a house, but "pitched a pavilion in us;" not only, *factus incola,* 'made our neighbour,' but made a champion for us to undertake our quarrel and to fight a combat. 4. And last, the

benefit; "made," that He might "dwell;" and "dwell," that He might impart to us, and we derive from Him, that whereof He was full, and we were empty—we had need, and He had store; "grace and truth."

All reducible to these three: I. *Quod Verbum caro;* II. *Quid Verbum carni;* III. *Quid caro Verbo.* I. 'That the Word became flesh;' the mystery. II. 'What the Word did for flesh;' the benefit. III. 'And what flesh is to do to the Word again;' the duty. I. II. III.

I. *Quod Verbum, caro* *Verbum,* "the Word." 1.

We are in a deep point, and a dangerous. It will not be amiss to pause a little on the three terms, *Verbum, caro,* and, *factum est.* "The Word." 1. There be that take this name to be given Him, as who should say; He, of Whom so many excellent words are spoken all along this book, so many words of promise and prophecy, and all of Him—so the word, *objective.* 2. Others; for that He discloseth to us all God's counsel, even as the word openeth the mind of man; by Whom as His Word, we know whatsoever we know of the Father's mind: so the word *effective.* 3. A third; for that He cometh not only as Jesus to save us but as the Word to teach us, we as to honour Him so learn His word as the way to our salvation: so the word *præceptive.* 2. 3.

4. "The Word," and "the Only-begotten of the Father."

4. These are all well and true all, but all short. We may have use of them, but there is a farther matter than all these. This Word, as we find in the affidavit, is "the Only-begotten of the Father." These two are one and the same, but need to be set in two terms, that what is wanting in the one may be supplied by the other; (so high is the divine nature above our reach as no one term is able to express it; it is well if divers will do it.) In this they agree; as the Son is to the Father, so is the word to the mind. The Son, *Proles parentis;* the word, *proles mentis.* They proceed, both. The Son from the Father, the word from the mind; and so note out unto us a party proceeding, a second Person from the first; from Him that begetteth, the Son; from Him that speaketh, the word; against Sabellius.

To shew His proceeding.

The Son referreth to a living nature, the Word addeth farther an intellectual nature; *generare est viventium, loqui intelligentium;* that there is in Him not only the nature and life, but the wisdom of the Father.

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Both proceed. The Word sheweth the manner; the Son, the truth of His proceeding. With us the son is not begot but by flesh, by propagation; the Word therefore requisite to shew His proceeding was after no carnal manner, but as the word from the mind. A better term could not be devised. For there is not in all the world a more pure, simple, inconcrete procreation than that whereby the mind conceiveth the word within it, by *dixit in corde.* For in itself and of itself doth the mind produce it without help of any mixture of ought, without any passion stirring or agitation at all. Such was the issue of the Word eternal. But then, lest we might imagine God's Word to be to Him no other than ours is to us, not of our substance; He makes amends for that and tells us He is "the Only-begotten," and so of the substance of His Father, ("very God, of very God,") as all begotten sons be. The Word, to shew His proceeding pure and merely spiritual; the Son, to shew that for all that it is true and substantial. Truly consubstantial with the Father, as the Son; but in all clean and pure manner conceived, as the Word.

The Son though He be consubstantial, yet the Person of His Father may have a being long before Him. The Word makes amends for that. For the mind's conceiving and the mind cannot be severed a moment; if one be eternal, both are. So then as the Son He is consubstantial, as the Word He is coeternal.

But He begins with the Word. His care being first to tell us of the pureness of His generation before of His generation itself; but after, by little and little unfoldeth Himself and tells, He is so the Word as the Son also. Indeed, it was best beginning with the Word. That term the heathen wise men, the philosophers, would never stumble at, but brook it well enough; as indeed they did not with approbation only, but with high admiration, read and magnify the beginning of this Gospel. Witness Tertul. in Apol., Euseb. in Præpar., August. de Civit. 10., and Theodoret. It was conform to their reason, *Quod Deus ab æterno intelligit,* and that *Νοῦς* and *Λόγος,* 'the conceiving of the mind,' and 'the mind' must needs be coeternal—the mind never without it; as the Prophet saith, *Egressus Ejus a diebus æternitatis.* This for the Word of much more that might be said of it.

[Tertul. Apol. 21.] [Euseb. in Præpar. Lib. XI. 14—19.] [Aug. de Civ. X. 29. ad fin.] [Theodor. Serm. 2. De Principio] Mic. 5. 2.

As the Word and the Only-begotten refer to One, so doth *caro* and *in nobis*, flesh and in us; that is, such flesh as is in us, human flesh. 1. To express the union fully, a better word could not be chosen. It is a part for the whole, and the worser part for the whole of purpose. For in this case our nature is best set out by the worser part. For this we know; if the worse be taken, the better will not be left behind. If He abhor not the flesh, of the spirit there will be no question. More forcible it is to say, "He was made flesh," than "He was made man;" though both be true. He vouchsafed to become man, nothing so much as to become flesh, the very lowest and basest part of man. Became flesh. 1. *Caro.* 1.

Besides, from the flesh, as from Eve, came the beginning of transgression—longing after the forbidden fruit, refused the Word quite; so, of all other, least likely to be taken. The Word not refusing it, the rest have good hope. 2.

But there is a kind of necessity to use the term flesh. If He had said 'man,' man might be taken for a person. He took no person, but our nature He took. Flesh is no person but nature only, and so best expresseth it. And if soul, it might have been taken, as if He took not the flesh but *mediante anima;* but so He did not but as immediately and as soon the flesh as the soul, in one instant both. 3.

Yet one more. It will not be amiss to tell you; the word that is Hebrew for flesh the same is also Hebrew for good tidings—as we call it, the Gospel; sure, not without the Holy Ghost so dispensing it. There could be no other meaning but that some incarnation, or making flesh, should be generally good news for the whole world. To let us know this good tidings is come to pass He tells us, The Word is now become flesh. 4. בשר בשר in Piel.

Thus, why flesh; now, why the Word, flesh. *Caro Verbum* was our bane. Flesh would be the Word; nay, wiser than the Word, and known what was evil better than it. If *caro Verbum* our bane, then *Verbum caro* our remedy. 2. *Verbum caro.* "The Word became flesh."

Surely, if the Word would become flesh, it were so most kindly. The Word was *Pars læsa,* 'the Party that was most offended.' If He would undertake it, if He against Whom the offence was would be Author of the reconciliation, there were none to that. It were so most proper. 2.

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But in another respect He were fit too. He had said above, "all things were made by Him;" a kind of meetness there were, *ut per quem facta omnia per eumdem refecta,* 'He that first made them should restore them; He that built, repair'—so is best ever.

3. John 1. 3. Colos. 1. 16, 17.

4. And indeed, *sic oportet implere omnem justitiam,* "that were the way to fulfil all justice;" if the Word would take flesh, He might make full amends for the flesh's fault in rejecting the Word. So is justice; that flesh for flesh, and not the flesh of oxen and sheep but even that flesh that sinneth (our flesh) should suffer for it, and so suffering make satisfaction to justice.

Mat. 3. 15.

3. Why then, *factum est caro,* "the Word is made flesh;" this makes up all. For, *factum est, ergo est;* 'He is made flesh, therefore is flesh.' *Fieri terminatur ad esse,* 'the end of making is being.' And *per modum naturæ,* (so is ἐγένετο, the Greek word:) 'this being is natural;' *et nativitas est via ad naturam,* 'and nativity is the way to nature.' So, to be born; as this day He was. *Venit per carnem, sanat per verbum,* "that all flesh may see the salvation of God." "Made" it was; against Manicheus holding that He had no true body; as if *factum* had been *fictum,* or making were mocking. Made it was, but how made? Not *convertendo,* 'the Word converted into flesh,' as Cerinthus; or 'flesh converted into the Word,' *Verbum caro facta est,* as Valentinus; for the Deity cannot be changed into any thing, nor any thing into it. Nor made *conciliando,* as friends are made, so as they continue two several persons still; and while the flesh suffered the Word stood by and looked on, as Nestorius. That is *cum carne,* not *caro;* 'made with flesh,' not 'flesh;' and never was one person said to be made another. Nor made by compounding; and so a third thing produced of both, as Eutyches. For so, He should be neither of both, Word nor flesh, neither God nor man.

1. *Factum est caro.* "Was made."

Luke 3. 6.

Heb. 2. 16. [Heb. 1. 5.]

But "made" He was; St. Paul tells us how; *assumendo,* "by taking the seed of Abraham." His generation eternal, as *Verbum Deus,* is as the inditing the word within the heart. His generation in time, *Verbum caro,* is as the uttering it forth with the voice. The inward motion of the mind taketh unto it a natural body of air, and so becometh vocal: it is not

changed into it, the word remaineth still as it was, yet they two become one voice. Take a similitude from ourselves. Our soul is not turned into nor compounded with the body, yet they two though distinct in natures grow into one man. So, into the Godhead was the Manhood taken; the natures preserved without confusion, the person entire without division. Take the definition of the fourth General Council: *Sic factum est caro ut maneret Verbum, non immutando quod erat, sed suscipiendo quod non erat; nostra auxit, sua non minuit; nec Sacramentum pietatis detrimentum Deitatis;* 'He was so made flesh that He ceased not to be the Word, never changing that He was, but taking that He was not; we were the better, He was never the worse; the mystery of godliness was no detriment to the Godhead, nor the honour of the creature wrong to the Creator.'

[Vide S. Leon. Serm. 20. 2 "Ita se ad susceptionem humilitatis nostræ sine diminutione suæ majestatutis inclinans, ut manens quod erat, assumensque quod non erat, &c. Vid. etí. Serm. 22. 2. 26. 1. 2. 27. 1. 3. Ed. Lutet. Par. 1675.]

And now, being past these points of belief I come to that which I had much rather stand on, and so it is best for us; that which may stir up our love to Him That thus became flesh for us.

First, comparing *factum* with *dictum*. For, if we were so much beholden for *verbum dictum*, "the word spoken," the promise; how much more for *Verbum factum*, 'the performance?' If for *factum carni*, 'the word that came to flesh,' how then for *factum caro*, 'became flesh?' 1. [Heb. 2. 2.]

Then, taking *factum* absolutely. The Word "by Whom all things were made," to come to be made Itself. It is more for Him, *fieri*, 'to be made' any thing, than *facere*, 'to make' another world, yea many worlds more. There is more a great deal in this *factum est*, than in *omnia per Ipsum facta sunt*; in 'He made,' than in "All things by Him were made." 2. John 1. 3.

Factum est, with what He was made. For if made, made the most complete thing of all that ever He had made; made a Spirit, for God is a Spirit—some degree of nearness between them; but what is man that He should be made him, or the son of man that He should take His nature upon Him! 3. John 4. 24. Ps. 8. 4. Heb. 2. 7.

If man, yet the more noble part, the immortal part, the soul; what else? There are some points of His image in that; it understandeth, it loveth, hath a kind of capacity of the word. So hath not the flesh. It is *res bruta*, 'common to them with us;' neither able to understand, or love, or in

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any degree capable of it. Make it the soul, "the precious soul,"—so calleth it Solomon; not the body, "the vile body," —so the Apostle calleth it. Of the Word He said ever, *vidimus gloriam Ejus,* "we saw the glory of It." Of the flesh we may say, *vidimus sordes ejus,* 'we daily see that comes from it;' as *non est vilius sterquilinium,* 'on the dung-hill worse is not to be seen.' Set not so precious a stone in so base metal.

Prov. 6. 26. Phil. 3. 21.

5. But this is not all. If He must be made, for love of God make Him something wherein is some good, for "in our flesh" St. Paul saith "there dwelleth no good;" yea, "the very wisdom of the flesh at flat defiance with the word." Make it somewhat else. For there is not only a huge distance, but main repugnancy between them. Yet for all this *non potest solvi Scriptura,* "the Word was made flesh."

Rom. 7. 18. Rom. 8. 7. John 10. 35.

I add yet farther; what flesh? The flesh of an infant. What, *Verbum infans,* the Word an infant? The Word, and not be able to speak a word? How evil agreeth this! This He put up. How born, how entertained? In a stately palace, cradle of ivory, robes of estate? No; but a stable for His palace, a manger for His cradle, poor clouts for His array. This was His beginning. Follow Him farther, if any better afterward; what flesh afterward? *Sudans et algens,* in cold and heat, hungry and thirsty, faint and weary. Is His end any better? that maketh up all: what flesh then? *Cujus livore sanati,* black and blue, bloody and swollen, rent and torn, the thorns and nails sticking in His flesh; and such flesh He was made. A great *factum* certainly, and much to be made of. To have been made *caput Angelorum* had been an abasement; to be *minoratus Angelis* is more; but, to be *novissimus virorum,* "in worst case of all men," nay, "a worm and no man;" so to be born, so arrayed, and so housed, and so handled—there is not the meanest flesh but is better. So to be made, and so unmade; to take it on, and lay it off, with so great indignity: weigh it and wonder at it that ever He would endure to be made flesh, and to be made it on this manner. What was it made the Word thus to be made flesh? *Non est lex hominis ista,* 'flesh would never have been brought to it.' It was God, and in God nothing but love; *dilexit* with *sic, charitas* with an *ecce; fecit amor ut Verbum caro fieret; Zelus Domini exercituum fecit hoc.* Love only did

Isa. 53. 5. Heb. 2. 7. Isa. 53. 3. Ps. 22. 6. John 3. 16. 1 John 3. 1. 2 Kings 19. 31.

it. *Quid sit, possit, debeat, non recipit jus amoris,* 'That only cares not for any *exinanivit,* any *humiliavit se,* any emptying, humbling, loss of reputation; love respects it not, cares not what flesh He be made, so the flesh be made by it.'

"And dwelt." *Factum est* is the word of nature; *habitavit* of person; *habitare est personæ.* And two there are not. It is not *habitaverunt;* therefore, but one person. 2. *Habitavit,* "and dwelt."

And *habitavit* is a word of continuance; that which was begun in *factum,* is continued in *habitavit.* Not only made, but made stay, made His abode with us; not appeared and was gone again straight, but for a time took up His dwelling; *factus caro, factus incola.* And this word concerns this day properly. This is the day, the first day of *habitavit in nobis.* Incarnate He was in the Virgin's womb, His taking flesh could not be seen. But this draweth after it a *vidimus,* dwelt and was seen visibly. 1. 2.

And this leadeth us to a third, *conversatus est. Factum,* and *factum familiare;* that He withdrew not Himself into some solitary place, but was *Verbum prope nos,* "near us," near neighbours to us. *Habitu inventus ut homo,* "in His habit, and in His habitation, found as a man." One might ask Him as they at verse 38, *ubi habitas,* "Sir, where dwell you?" and He invited them to come and see. 3. Rom. 10. 8. Phil. 2. 7.

And ἐσκήνωσε is not every dwelling, but a dwelling in σκηνὴ, 'a tent' that is but for a time. Not a house to stand for ever, but a tent to be taken down again. Which as it sheweth His Tabernacle of the nature of ours, mortal; so withall, that He came but of an errand, to sojourn till He had done it. A work He had for which He was sent; that being done, He laid His Tabernacle off again. 4. ἐσκήνωσε, dwelt, as in a tent.

And even that work itself is in σκηνῶσαι, for it is a word *militare.* Soldiers dwell in tents. As if He were now *factus caro, incola, miles,* as if some battle were toward. And indeed from the beginning, the very third of Genesis, there was war proclaimed between the woman's Seed and the serpent's. An enemy we had, strong and mighty; had, and have still; not one, but many, a whole camp of them. They had prevailed, and led us away "captive under the law of sin." *Dux nobis opus est,* 'a champion we stood in need of' to rescue us. And here we have One now, even *Dux Messias* as Daniel calleth 5. ἐσκήνωσε, pitched his tent as a soldier. Gen. 3. 15. Rom. 7. 23. Dan. 9. 25.

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Him. He, as this day, came into the camp, set up His pavilion among us. The Tabernacle of God was with men. He might not stay eight days in the camp but He must take *Sacramentum militare;* so He did. And the ceremony of it was to be stricken, and to bleed[1] some small quantity. So He was at His Circumcision, and after He performed the battle at His Passion. Where, though it cost Him His life, yet the victory fell on His side; "captivity was led captive," and we were delivered. His tent was but a forerunner to His combat. This for His dwelling. Now the affidavit.

[1 Vid. Veget. de Re Mil. Lib. II. c. 5.]

Eph. 4. 8.

The affidavit *Vidimus*, "we saw."

As the word *habitavit* pointeth us to this first day of the feast, and His tent to the middle day when He undertook our quarrel; so *vidimus* now is proper to the last day, the day of manifestation, or Epiphany. He dwelt; and not invisibly or obscurely, but so as He might be and was seen. Even this very first day, *vidimus,* might the shepherds say, 'we saw' His Angels and heard them sing, and then went to Bethlehem and saw Himself. *Vidimus,* might the wise men say; "we saw His Star in the East," and we are come to see Himself. This they might say, and truly; for these things were not done *in obscuro.* But, as we said, this clause is the affidavit, it is inferred as a proof. You tell us of His making, and His dwelling; *quomodo constat?* How shall it appear? *Vidimus* is the best proof that can be; "He saw it, was an eye-witness of what He testified."

Mat. 2. 2.

Acts 26. 26.

Joh. 19. 35.

2. *Vidimus* not *vidi*, we saw.

Mat. 17. 1, 2. [Mat. 18. 16.] 1 John 1. 3. Acts 1. 9. Heb. 12. 1.

And it is not *vidi,* but *vidimus;* more eyes than one. Not he alone, others more saw it besides him. "In the mouth of two or three witnesses"—Peter, James, and he, (*vidimus*) were in the holy Mount together, and saw Him transfigured. Nay, a whole "cloud of witnesses," one hundred and twenty, saw Him taken up into Heaven out of their sight, in the Mount of Olives. Well might he say, *vidimus.*

3. ἐθεασάμεθα; saw it intentively.

And that not *per transennam,* 'at a blush,' passing by; but had a full sight, looked well upon Him, at leisure; did it throughly, for a good time together. It is not ὁρᾷν, but θεάσασθαι, the word whence a theatre is derived: as men with good heed behold things there, so did we intentively all the acts and scenes of His life.

4. "Saw His glory." Joh. 1. 18.

But I ask, what saw they? The flesh peradventure; the Word they could not see. He is God, and "God hath no

man ever seen." True; that they could not, yet His glory they might and did. Which glory was an infallible demonstration of His Presence there. "Through the veil of His flesh" such beams He cast, as behind those clouds they might know there was a sun; as that way only could He be made visible to the eyes of flesh, which otherwise could not behold Him. Heb. 10. 20.

5. *Quasi unigeniti Dei.*

But it may be it was some wrong, this; but such as was seen in Moses', or in Stephen's countenance. He answers that and tells us, It was not *quasi servi,* 'like a servant;' nay, nor *quasi filii,* 'like any adopted sons;' but this glory was every way such as well might it beseem the Word or only Son, but could agree to no creature, though never so glorious. To none but Him; and so being *proprium quarto modo* might be a *medius terminus* in a demonstration.

6. What this glory was. Mark 4. 39. Mat. 8. 3. Luke 7. 14.

And if you ask what that glory might be? With a word to say to the wind and storm, *Obmutesce;* and to diseases, *Volo. Mundare;* and to death itself, *Tibi dico, Surge.* His miracles they shewed His glory, is expressly said in the next chapter, ver. 11.[b] The star at His birth, the eclipse at His death, the glory of His changing in the Mount; but above all, His glorious Ascension, and receiving up into Heaven. All which they saw, as being in the theatre all the while from the epitasis to the very catastrophe. Therefore he tells us here and again in his Epistle, he writes nothing but "what he saw and beheld and even his hands had handled of the Word of Life." We may believe him; he and his *contestes* suffered many things for the truth of their witness, and the whole world since hath believed this their affidavit. Now are we past the parenthesis. 1 Joh. 1. 3.

The consequence. "Full of grace and truth."

But what, is all that a *vidimus?* nothing but a mask to be seen? came He only to make a glorious show to them all? No; but as He came not obscure but was seen, so He came not empty but full and was felt of them that saw Him not. *Vidimus* is not all—a verse after there is *accepimus;* to see His glory they receive of His fulness, they and we.

Full of grace and truth both.

Many are the perfections whereof He is full. Two only here chosen out, as two streams, 1. Grace, and 2. Truth.

[b] ["This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."—John 2. 11.]

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With them He cometh, with the fulness of them; not of one of them, but of both. Grace referreth to the Son, truth to the Word; grace is to adopt us, truth to beget us anew; for "of His own will He hath begotten us by the Word of truth."

Jas. 1. 18.

2. And these do very fitly follow after glory. Glory of itself terrifies and makes stand aloof, grace invites; and His glory is such as is full of grace. His mercy, as great as His Majesty full out. A blessed thing it is when these two meet, and they that are in glory are full of grace, too. It is not so with every one that is in glory; but though there be grace, unless there be truth too, all is nothing. For grace, because it is plausible and pleaseth the people, it is affected; there is a taking on grace in face and phrase, but when all is done, it wanteth sound truth. That is right grace that hath truth joined to it. *Verbum gratiæ,* and *verbum charitatis* both, and it is both. Yea, *verbum caro,* His word is not wind, it hath flesh on it; His truth is, as it were, the flesh of His grace. Thus may be the consequence.

3. But of these two choice is made, as of those our nature stood most in need of. Out of grace we were and without grace, as sinners and in errors wandering up and down; as even the best of our nature did at His coming into the flesh. This is the state He found us in when He came among us.

Eph. 1. 6.

Against the first, *gratificavit nos in Dilecto,* "He brought us in grace again, through His beloved Son." *Gratiam pro*

Joh. 1. 16.

gratia, He saith after straight, "For the grace His Son had with Him, He received us to grace."

Joh. 14. 6.

Against the latter, He brought us truth to set us in the right way. *Via, Veritas, et Vita—Veritas* between both—*Via et Veritas,* or *Veritas Viæ,* 'the true Way;' *Vita et Veritas,* or *Veritas Vitæ,* the true Life that is Life eternal. We cannot be without either.

4. This for our need. But within a verse after I find these two set in opposition to the Law, and the Law to them; as if St. John pointed us whereto we should refer them. The Law

Joh. 1. 17.

full of rigour, many threats, and curses in it—Christ bringeth the word of grace, opposeth to that. The Law full of empty

Col. 2. 17.

shadows and ceremonies which truth is set against; *Corpus*

Heb. 10. 1.

autem Christus, "Christ the very Body," to *Lex habens um-*

bram; so, requisite to quit us of the Law—the Law, the Word that married flesh.

The bringing of these two together is a great matter; and together they must be. Grace, take it from truth, and it is *fallax,* 'but a vizor,' but a mere illusion. Truth, sever it from grace, and it is *ingrata,* 'but an unpleasing thing.' Grace and truth kept in sunder, and never met before; but when the Word and flesh met, then "did they meet and kiss each other," saith the Prophet, and doth with a whole Psalm celebrate this meeting. Ps. 85. 10.

5. Grace first: then truth.

They must meet, and grace be first, as here. We shall never endure the severity of His truth, unless grace come before and allay it. But when grace hath brought us to Him, truth will hold us with Him. By grace we shall accomplish what truth requireth at our hands; that so, receiving grace, and walking in truth, we may come to the third and reward of both, glory.

6. Full of both. Luke 1. 28. Acts 7. 55.

"Full" of them; and the word would not be passed. We find others full of grace, as His blessed Mother, and as St. Stephen. Theirs reacheth not to us; none of them have more than serves for themselves. For, the Spirit is given them but by measure; but *plenitudo vasis* in them, 'the fulness of a vessel;' if ye take any thing out to pour into another, it is the less for it. But His is *plenitudo fontis,* 'the fulness of a fountain,' which is never drawn dry; *qui implet abyssum, et non minoratur,* 'fills a great pool and itself never the less.' Of which fulness they all received, and He never the emptier. We shall not need to go to any other storehouse, or help to supply or fill up Christ with any other, as if He were but half full. He is full, full of both. Our care is to be to make ourselves fit vessels, and there is all. John 3. 34.

11. *Quid Verbum carni,* the benefit.

Thus far, *quod Verbum factum caro.* Now, *quid Verbum carni,* the benefit, and that which the benefit ever draweth with it, the duty, *quid caro Verbo?* 1. *Factus caro benefaciet carni,* 'being made flesh He will be a benefactor to it.' "No man ever hated his flesh," and no more can He us, who are 'flesh of His flesh,' or rather, He of ours. He seeth us daily in Himself, He cannot look upon His flesh but He must think upon us. And God the Father cannot now hate the flesh which the Word is made; which is now taken into one Person Eph. 5. 29.

SERM. VI. with His only Son, and united to the Deity itself. If He love the Word, He must love it too, for the Word is become it; either love both, or hate both. But love it certainly; for, as this day, "when He brought His Son" clothed with it "into the world, He gave express commandment all His Angels should worship Him" so clothed, and our flesh in Him—a new dignity which is this day accrued to our nature, to be adored of the blessed Angels. Our nature questionless is set in high favour with God: God send our persons so too, and all shall be well.

Heb. 1. 6.

1. Besides, good hope we now have that He being now flesh, all flesh may come to Him to present Him with their requests. Time was when they fled from Him, but *ad factum carnem jam veniet omnis caro.* For since He dwelt amongst us, all may resort to Him—yea, even sinners; and of them it is said, *Hic recipit peccatores, et comedit cum eis;* "He receiveth them, receiveth them even to His table."

Ps. 65. 2.

Luke 15. 2.

2. A second hope, that seeing He hath made our flesh His Tabernacle, He will not suffer this of ours—the same with that of His—to fall down quite and come to nothing; the same He dwelleth in Himself not to perish utterly; but repair it again and raise it out of the dust. So that *insuper caro nostra requiescet in spe,* "our very body may rest in hope," to be restored again, and "made like to His glorious Body."

Ps. 16. 9.

Phil. 3. 21.

3. A third; that where it was, "Flesh and Blood shall not inherit the Kingdom of God," it is reversed; flesh and blood shall, for flesh and blood already doth. It is that St. John is about to infer the former verse out of this, viz. "to them gave He power to be made the sons of God:" for, *Ex quo hoc verum est Filium Dei Filium hominis fieri potuisse, non est incredibile, &c.* 'Since sure it is that the Son of God is made the Son of man, it is not incredible but that the sons of men may be made the sons of God.' Not incredible—nay, *securitas nobis data est,* 'a kind of bond is entered, security given.' Seeing this verse is true, so is the last, *dedit potestatem,* "He gave power;" and well might. Why? For "the Word is made flesh," and therefore flesh may have reciprocal hope to be regenerate by the Word and adopted through grace, and so exalted to the glorious dignity of the sons of God.

1Cor. 15. 50.

Joh. 1. 12.

And because grace and truth do this, we shall fail of neither of them. He is full, and not for Himself; He needs them not. He hath them for us, and hath sufficient. Neither shall be wanting, if we be not wanting to ourselves. His grace shall prevent us, and His truth follow us all the days of our life. Ps. 23. 6.

III. *Quid caro Verbo.* Our duty.

So we see *quid Verbum carni*, what He hath done for us: now our duty reciprocal, *quid caro Verbo*, what we for Him again. If the Word become flesh, we to take order that flesh of ours that the Word hath taken, we take it not and make it *una caro* with you know whom, or may read. God forbid! Know ye not, "the Word is become flesh?" That flesh is then so to be preserved, that as he saith, 'We saw the glory,' so may we, 'We saw His flesh as the flesh of the only-begotten Son of God.' Kept with such care, and in such cleanness, as it might beseem His flesh to be kept. And as much may be said for *habitavit*, the house would be somewhat handsome, as handsome as we could, that is to receive Him. We blame them that this day received Him in a stable; take heed we do not worse ourselves. 1 Cor. 6. 16.

But the Fathers press a farther matter yet out of *Verbum caro factum*; that we also are after our manner *verbum carnem facere*, 'to incarnate the word.' We have a word—we may do it too—which is the type or abstract of the very Word, or wisdom of God; and that is the word which is preached unto us. That word we may, and are to incarnate according to this day's pattern. That we so do. That word is then incarnate, *quando verbum in opus, Scripturas in operas convertimus*, 'when we do what is spoken or written, and turn the vocal word into a real work.' The word with us turneth to nothing but wind. To give it St. John's flesh, and St. James' *vidimus*, make it both be felt and seen. Especially, since our Saviour Himself saith, "He reckoneth of this as His second birth, and of every one that so doth esteemeth as His Mother." That is the duty properly belonging to this day, the day of His birth. Jas. 2. 18. Mat. 12. 48, 49.

And to look also to *habitavit* as well as *factum est*. *Fit* sometimes, sometimes somewhat 'is done;' but *non habitavit*, it vanisheth again, it hath no state in us, it continueth not in us, nor we in it. That it be not only, but remain. By 3.

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faith *factum est;* dwell, by perseverance, the true freehold indeed.

4. And that this we may, to provide for the fourth; to use means, to draw from Him that whereof He hath such plenty, "grace and truth." The breasts that are full have as great pleasure in being drawn, as the child that draweth them. Assure ourselves, it is so here. There is *majus desiderium deplendi* in Him, than *replendi* in us; more in Him to part with, than in us to receive. And what means are those? To go to the word and flesh together. The word itself doth well, and of the twain the word hath less cause to complain; but this at other times. But at this now, we are not to content ourselves with one alone; but since He offereth to communicate Himself both ways, never restrain Him to one. The word we hear is the abstract of *Verbum;* the Sacrament is the antetype of *caro,* His flesh. What better way than where these are actually joined, actually to partake them both? Not either alone, the word or flesh; but the word and flesh both, for there they are both. If we regard *habitavit,* this is a sure way, we have a plain text for it; *Qui manducat carnem, in Me manet et Ego in Illo,* "He abides in Me, and I in Him." If it be grace and truth we respect, how may we better establish our hearts with grace, or settle our minds in the truth of His promise, than by partaking these the conduit-pipes of His grace, and seals of His truth unto us? Grace and truth now proceeding not from the Word alone, but even from the flesh thereto united; the fountain of the Word flowing into the cistern of His flesh, and from thence deriving down to us this grace and truth, to them that partake Him aright.

Joh. 6. 56.

But setting them aside, the day "the Word was made flesh" it is most kindly that a memorial be kept, as well of the flesh as the Word. On the feast of their union, they would be united; the day they were joined by Him they would not be sundered by any; but we to celebrate both, in honour of both. For, judge with yourselves how inconvenient it is to keep a feast in honour of His taking flesh, and even that day abandon His flesh, and never once take it. *Verbum et caro* if ever to be joined, *this* day, the day of their joining. Accordingly then, as well by the act to testify and represent the Word's making flesh, as to procure He may dwell in us; and dwelling

replenish us with His grace and truth. And lastly, that we may hold this feast aright, and do the duty that properly belongs to it, let us by both do honour to both, that from both we may receive the fruit of both;—grace, to enable us; truth, to guide us to the hope of glory. Not to that in the *parenthesis*, that is but *vidimus quasi;* but to the other, *videbimus sicut est*, "to see Him as He is," and by seeing to be transformed into the same image of glory. 1 Joh. 3. 2.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON FRIDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCXII.
BEING CHRISTMAS-DAY.

Hebrews i. 1—3.

At sundry times and in divers manners, God spake in the old time to our Fathers, by the Prophets:
In these last days, He hath spoken to us by His Son, Whom He hath made Heir of all things; by Whom also He made the worlds;
Who, being the Brightness of His glory, and the engraved Form of His Person, and bearing up all things by His mighty word, hath by Himself purged our sins, and sitteth at the right hand of the Majesty in the highest places.

[*Multifariam, multisque modis olim Deus loquens patribus in Prophetis,*
Novissime diebus istis locutus est nobis in Filio, Quem constituit Heredem universorum, per Quem fecit et sæcula;
Qui cum sit Splendor gloriæ, et Figura substantiæ Ejus, portansque omnia verbo virtutis Suæ, purgationem peccatorum faciens, sedet ad dexteram majestatis in excelsis. Latin Vulg.]

[*God, who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets,*
Hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds;
Who being the Brightness of His glory, and the express Image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Engl. Trans.]

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Et erunt novissimi primi, saith our Saviour, "And the last shall be first." And this text tells us of a great prerogative of these last days above the first. Of which last days, this is the first day; the day of Christ's birth. For, make a partition

of the two times, *olim*, and *dies novissimi;* and this day will be found to end *olim*, and to begin *dies novissimi;* to be the first day of these last days; the very Kalends of Christianity, from whence we begin our era, or Christian computation.

The dignity of this day, and ours in it, is here set out two ways. First by a case of comparison—of comparison between the times past and these now; between the Fathers and us. The point wherein is God's speaking, speaking to both; but in a more excellent manner, and by a far more excellent Person to us, than to them. The end; that so we might know, know and acknowledge, *quæ a Deo data sunt nobis*, "what God hath done for us," and done for us this day. For all the difference is in this day; all the dignity we have above them is by it; that so we may be highly thankful to God for it, and hold the day itself as an high feast. The sum and division. I.

God is the same in both, He that speaketh to both. 1. Of old to them, 2. of late to us. Thus far, even; they and we. One God, one Speaker, to both. The odds; both spoken to, but not both spoken to, alike: not alike in three points. 1. Not in the matter, or parts, of which; 2. not in the form, or manner, after which; 3. not in the persons by whom. 1. To the Fathers He spake πολυμερῶς, "by many pieces;" not entirely. 2. To them, πολυτρόπως, "after sundry fashions;" not uniformly. 3. To them, by His servants, the Prophets; not by His Son.

But when the Apostle cometh to rejoin upon these three, he repeateth not the two first, but pitcheth only on the Person; that He, that the Person by Whom, is without all comparison more honourable and excellent than the Prophets, His servants; (He will do as much to the Angels by and by after;) that look, how much a son is better than a servant, so much our estate above theirs.

This for the comparative. But then, fearing it might be we would not conceive high enough of this Son, or weigh Him as He is worthy, he goeth to it, *positive;* and as it were sets up His arms, consisting of eight several coats; or proclaimeth His style, of as many several titles. Which we may reduce to four several combinations. 1. "Son and Heir;" 2. "the Brightness and Character;" 3. "Maker and II.

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Supporter of all things;" 4. "That purgeth our sins, and That is set down in the throne." And these again may be abridged to these two: 1. what He is in Himself, 2. and what to us. 1. In Himself, all the rest; 2. to us. 1. "Made Heir," 2. "purgeth our sins," 3. and so cleanseth our nature; that, being so cleansed, He may exalt it. For it is for us, and not for Himself, He taketh up the place mentioned, "at the right hand on high."

III. Then our duty; *bona si sua nórint*, 'if we can skill of our own good,' to find our estate greatly dignified by it; and, to honour this day, the beginning of this dignity to us, wherein God gave His Son to speak *vivâ voce* unto us, to purge our sins, and to exalt us to His throne on high.

I. The comparative part and difference.

"God in times past spake to the Fathers;" and His speech was πολυμερῆς, of many several parcels; to several persons, at several times; some at one time, some at another. And as the time grew, so grew their knowledge, piece and piece, of the great mystery this day manifested.

1. In the matter.

"God in times past," &c. "in many parts spake" concerning His Person. First, one piece; Man He should be "of
Gen. 3. 15. the woman's seed," That "should bruise the serpent's head;" and, there was all. Then another piece; of what nation He
Gen. 22. 18. should be, "of the seed of Abraham." Then another yet;
Gen. 49. 9, 10. of what tribe, "of the tribe of Juda." Then again, a fourth
Ps. 132. 11, 12, &c. piece, of what family; "of the house of David."

So likewise God, in times past, spake of His offices. To
Deu. 18. 18. Moses one piece; He should be "a Prophet." To David
Ps. 110. 4. another; He should be "a Priest." To Jeremy, a third; He
Jer. 23. 5, 6. should be "a King, and His Name, *Jehova Justitia nostra*."

And, not to hold you long in this, "God, in times past, in sundry parts spake" concerning this day's work. That came
Isa. 9. 6. Mic. 5. 2. by pieces too. One parcel to Esay, of His birth: to Mica,
Dan. 9. 25, 26, &c. the place of it: to Daniel, the time of it by weeks. So you see it was by pieces, and by many pieces, they had it. Well
1 Cor. 13. 9. said the Apostle that "prophesying is in part;" one may now in a few hours come to as much as came to them in many hundred years. This for the matter.

2. In the manner.

Now, for the manner. It was *multiformis*. "God," &c. "many manner ways."

Job 33. 15. One manner, "by dreams in the night;" another manner,

by visions. And those again of two manners. 1. Either presented to the outward sense, as Esay 6. Or in an extasy represented to the inward, as Dan. 10. Another yet, by *Urim*, in the breast of your Priest. And yet another, by a small still voice, in the ears of the Prophet. And sometime by an Angel speaking in him. But most-what by His Spirit. And to trouble you no more, very sure it is that as for the matter in many broken pieces, so for the manner in many divers fashions, spake He to them.

Isa. 6. 1. Dan. 10. 7, &c. [Num. 27. 21.] 1 Kings 19. 12. Zech. 1. 9.

But then, if in πολυτρόπως you understand *tropos*, figures; then were they yet many more. The Paschal Lamb, the Scape-goat, the Red Cow, and I know not how many, even a world of them. Many they were, and tropes they were; shadowed out darkly, rather than clearly expressed. Theirs was but candle-light to our day-light, but *vespertina cognitio* in comparison of ours, whom the "day hath visited sprung from on high." This for the matter and manner. Now for the men.

Exod. 12. 4, 5, &c. Lev. 16. 10. Numb. 19. 1, 2, &c. Luke 1. 78.

3. In the men.

"God in times past spake by Prophets;" and but by Prophets He spake not, from Moses to John Baptist who was the horizon of the Law and Gospel. I will not stand to run through them all. And now, the Apostle when he is to come to us "in the last days"—when he should oppose three more to match the former three, he doth not; but passeth by the two first, the parts and the manner; leaveth out πολυμερῶς and πολυτρόπως, and so insinuates thereby thus much; that He hath spoken to us entirely without reservation, and uniformly without variation. But those two He waveth, and insisteth only on this last, as the fairest mark of difference, the Prophets and His Son.

The Prophets were "holy men," but *men*. And there is a nature more perfect than that of man, even the nature of God. And in the House of God they were faithful servants, but yet, *servants;* and that we know, is but an imperfect condition in comparison of a son. To us in the last days is given, that what we have we have not from any Prophet, though never so excellent, but from the Lord of the Prophets; not from any servant, though in never so great place, but from the Son; and, not from any of the sons of men, but from His own Son, the Son of God. From His mouth we

2 Pet. 1. 21. Heb. 3. 5. Mat. 21. 35. Mat. 21. 38.

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have received notice of God's will; He Himself, *ore tenus,* imparted it to us.

But then, if any ask; seeing "God in times past," and "God in these last days," is the same God; He that "spake to the Fathers," and He that "to us," but one Speaker; why not by His Son at first? I will give a reason, fit for this place. A decorum was to be kept, and some kind of correspondence with state. That as, at the proceeding of a great Prince before he himself cometh in sight, many there be that go before him, and those of divers degrees, and at last himself doth appear; so, this Prince that sits in the Throne should not start out at the first and show Himself, but be allowed His train of Patriarchs, and Prophets, to be His *ante ambulones;* and "in the fulness of time" Himself should come with "the fulness of grace and truth," and establish one entire uniform way to continue for ever.

Gal. 4. 4.

John 1. 14. 16.

From this comparison these are the points we learn; we must *ferri ad perfectionem.* And these are notes of imperfection; there be too many parts and too many manners in that, to be a perfect state. If the matter were full, no more would be added; if the manner were perfect, it would no more be altered. Never then to rest in these. Moses himself pointeth us to One after him, by his *Ipsum audite.* Who is that? God Himself in the Mount tells us by His *Ipsum audite.* And when God said it, Moses and Elias were there in the Mount, and resigned up both their several audiencies; Moses for himself, and Elias as well in His own name as in the name of all the Prophets.

Deu. 18. 18.

Mat. 17. 5.

This, against the Jews, that will no farther than Moses; that will rest in the Law. For, *nihil ad perfectum adducit Lex,* 'the Law brings nothing to perfection;' but *finis Legis Christus.* And all prophecy hangs in suspense as imperfect, till the fulfilling of it; which was done by Christ, to Whom they all gave witness. Now "when that is perfect is come, that that is imperfect must away." Not to rest in them then, but to Christ; and never rest till we come to Him.

Rom. 10. 4.

1 Cor. 13. 10.

And, as never to rest till we come to Him, so there to rest, when we are come to Him. As soon as His voice hath sounded in our ears, that they itch no more after any new

revelations. For, "in Him are all the treasures of wisdom, and knowledge." Col. 2. 3.

"God spake once and twice"—a third time He will not speak. This is His last time; He will speak no more. Look for no more pieces, nor fancy no more fashions; *Consummatum est*, there are no more to look for. He is "the Truth;" and he that hath found the truth and seeks farther, no remedy he must needs find a lie; he can find nothing else. To get us therefore to Christ, and never be got from Him, but there hold us. Ps. 26. 11. Joh. 19. 30.

We cannot follow a better pattern than the Apostle here, we see what haste he makes. For as if he were upon thorns till he were with Christ, without any *exordium* or preamble here in the beginning of his Epistle he hits on the point straight; as if all time were lost till he were there. Yea having named the parts and manners of the times past, for very haste to be at Him he forgets both parts and manners, only for desire to be with Him the sooner.

II. The positive part.

And so, with him I haste and pass to the second positive part. Wherein being careful we should take perfect notice of Him, and fearing we would not weigh these words "by His Son" as were meet but hear them slightly and pass them lightly over, the rest of the text he spends in making a commentary of this word Son; that we may consider how great this Party is, and consequently how much it imports us to regard His speech, and to esteem of His feast with no mean account. And to say truth, it was more than needful—considering the meanness of His birth to-day—that He should thus proclaim His style of eight titles, and over the place of it stick them up as so many scutcheons, to give us true notice of the greatness of the Party.

But withall, his meaning was to describe Christ at all points; as indeed these eight contain a perfect description of His natures, His Person, His offices, His agency.

1. His natures, in the very beginning; *Quem fecit* is man, *Per Quem fecit* is God. Not *quem* only, man alone; but *Per Quem sæcula*, God also. But, for His Divine nature He is more full yet; that He is "His Son, the Splendour of His glory, the Character of His substance, the Maker and Upholder of the world and all in it."

2. His Person, in this word *semet ipso;* He did it Him-

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self, that is, in His own Person. Himself is ever said of a person.

3. His offices, in His speaking—His prophecy, by which He unfoldeth the mysteries of God. In His purging our sins is His Priesthood; and His Kingdom, in the throne of Majesty wherein He sits.

4. His agency, or *quid ad nos*, in *locutus est nobis*, "to us He speaketh;" and, *purgans peccata nostra*, "our sins He purgeth." *Nobis*, and *nostra;* to us, and for us, He is that He is. All His speaking and doing, *propter nos homines, et propter salutem nostram*, 'for us men and for our salvation,' and our part in Him and His.

1. What Christ is in Himself.

We reduced all these eight to two. 1. What in Himself; and what, *referendo* to us. In Himself; what by nature? Son and Heir. What by excellency? Splendour and Character. What by power? Maker and Upholder of all. To us; what in love already performed? "He hath purged our sins." In hope yet expected? He is set and in possession of the throne of glory; which is in our names and to our behoof, and not His own.

In His Divine nature.

His Divine nature hath no less than three to express it. 1. Son, 2. Brightness, and 3. Character. And two to prove it the 1. making, and 2. supporting of all.

I have heretofore remembered you that the high perfections of that nature are such and so many, as no one term will suffice to set it forth; we are glad to borrow from many to do it, and yet but brokenly too. And that though there be not any resemblance translated from the creatures though never so excellent that will hold full assay, yet withall this we are to think, that since the Holy Ghost hath made choice of these terms, they are no idle speculations that are drawn from them.

1. Son.

Of these three then; 1. "Son," 2. "Brightness," 3. "Character." 1. In "Son" there is a true identity of nature; upon it is grounded ὁμοούσιον, 'being of one substance,' even as the Son is with the Father. 2. But the Son cometh after the Father in time, and that a good time: amends is made for that in the next term, "Brightness." For, it is not to be imagined that there ever was or could be a light body, but in the very same instant there must stream from it a brightness. So, upon this is grounded coeternal.

2. Brightness.

3. But then, there is some inequality between the light body itself and the beam of brightness of it; the beam not full out so clear. This is the imperfection in the term "Brightness." But that is supplied by the next, "Character;" for that is ever just equal, neither bigger nor lesser than the type or stamp that made it. Upon this then is grounded coequal, and like *per omnia*, ὁμοιούσιος: so like, as "Shew us the Father," saith Philip; why, he that sees the character never desires to see the stamp; if ye see the one ye see the other; "He that seeth Me seeth the Father," Whose express Form I am. 3. Character. John 14. 8. John 14. 9.

Agreeable to these three, we believe of Him that He is consubstantial, as the "Son;" coeternal, as "the Brightness;" coequal, as "the Character;" against the new heads of the old hydra sprung up again in our days.

This term, "son of God," is sometime communicated to Saints; sometime to Magistrates. Lest we might understand it as we do in Saints, or as we do in Magistrates, he addeth two words; 1. the one, "glory;" 2. the other, "substance." Of which, glory is imparted to others; substance, to none but Him. His glory on earth He imparteth to Magistrates, and they are called "the sons of the Most High." His Heavenly grace, which is glory inchoate, He imparteth to His Saints; and "to them gave He power to be sons of God." Ps. 82. 6. John 1. 12.

But His substance is in neither. For the first, Magistrates, are by *ego dixi;* but He by *Ego genui.* And the second, Saints, to them He giveth privilege, or prerogative, so to be. So they κατ' ἐξουσίαν, but He κατ' οὐσίαν; *per præstantiam* they, *per substantiam* He. Ps. 2. 7.

He, "the Brightness of His glory, and Character of His substance;" that is, not in glory only which may be imparted to another, but even in His very substance too itself.

And again, not in substance of the Deity alone, but in that which belongeth to it, the glory also. "Substance" is *Deus*, "glory" is *Dei*. All that He is, and all that He hath—"substance" and "glory," both.

"The Brightness of His glory." He was such a son, as did no way eclipse His Father's glory, but as a beam made it shine more bright. "The Character," the true stamp of His substance; nor He rendered not a broken image as if the

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Another mystery yet. These three note a proceeding; the "Son," from the Father; the "Brightness," from a light; "the Character," from the Type; and so, a second Person.

John 16. 28. "I proceeded, and came from the Father:"—He saith it Himself.

First, a true and natural proceeding from Him as the Son. Secondly, to take away all conceit of gross or carnal generation, by a pure and clean proceeding, as *de luce lux,* in which there is nothing but pure and undefiled. Thirdly, character-wise from His hypostasis—it is the word in the text, mark it well;—not from His *οὐσία,* that is, not from His substance at large, but from His determinate personal Essence; (for so is hypostasis properly;)—that is, not from the Deity or Essence of it which neither begets nor is begotten, but from a Person in the Deity.

Now these three, if we refer them to *olim,* "the times past;" then, as the Son, He is opposed to His servants, that is, the Prophets. As He is a Beam of light, to the many parts, as it were many sparks;—that was all the light before. As "the Character," or firm impression, to the many vanishing shadows under the Law.

But if to the present we refer them; as He is the "Son," we shall find no estate but servitude, no adoption but in Him. As "the Brightness;" no clear light of knowledge, nothing but mists and darkness, but by Him. And, as "the Character;" no true soundness or sound truth, but figures and flitting shadows without Him. From Him as the "Son"

Eph. 1. 5. receive we grace, whereby we are adopted; as "the Beam,"

John 1. 9. the clearness of faith whereby lightened; as "the Character," the true signature of charity whereby stamped to know ourselves, and be known of others, that we have heard Him aright, and are His true disciples.

The two to prove it. These three express His Divine nature; two more, to prove it. In them His excellency, in these His power. Which is set out two ways; 1. in the creation; *omnia per*

John 1. 3. *Ipsum facta, et sine Ipso nihil,* "all made by Him, nothing without Him." 2. And again, in the preservation, by virtue

John 5. 17. of His *et Ego usque operor,* which is His work to this day; to

continue and uphold in their being all that He hath made to be. One by His word spoken; so, made. The other, by His Law given; so, made fast to continue. In a word, all had been nothing but for Him; and all would fall to nothing without Him. Ps. 148. 5, 6.

Now, in that He thus made all and makes all to last, the meetest person He was to make all new—to restore that He had made. And it was a convenience that He should, and it was an inducement that He would undertake the business and go through with it.

2. What Christ is to us.

All this He is in Himself; yet not so, but in all His splendour and glory He mindeth us. And that, so as He is desirous to bring us to the joint partaking of His inheritance, as "Son;" of His glory, as "the Brightness;" yea, of the very Divine nature, as "the Character of His substance." The ground whereof is laid in *Quem fecit Hæredem*, "Whom He made Heir;" and that was as Man; for *per Quem fecit* we said is God, *Quem fecit* is Man.

1. He is made Heir.

"Made Him Heir." Heirs are either born or made; so born by nature, or so made by purchase. He was His Son, and His only Son, and so born His Heir. He was born, and yet He would be made. There is a mystery in this—we are to look to it; it will fall out to concern us. Heir born He was, and so claimeth all as His inheritance, by due of birthright. But it is farther here said, He was "made;" what means this? *Quem fecit?* Nay, *Quem genuit*. That is true; but *Quem fecit* is true likewise. *Fecit Hæredem Qui prius fuit Hæres*, so born and so made too; *Hæres natus*, and *Hæres factus*. So cometh He to a double right—two titles. How so? He needed but one; He would have two. To what end? Not for Himself; for Himself one was enough. Belike, His meaning was to have two, that He might set over one to somebody else. There is the point. He was born Heir for Himself; but "made Heir" for us. *Hæres natus*, that serveth Him; that He retains to Himself. *Hæres factus*, that He disposeth of to us. By this we hold, even by *Quem fecit;* that is our tenure and best hope. He is, and ever was, in the bosom of His Father, as *Hæres natus*. He now is but on our behalf and to our behoof "at the right hand of His Father," as *Hæres factus*. And now followeth, "He purged our sins."

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2. He purgeth our sins.

For He could not bring us to sit with Him in His throne thus purchased, being so spotted and foul as we were, by means of the pollution of our sins. He was then to purge and make clean our nature first, that He might exalt it to partake His purchase, being so cleansed. Where first our case is set down wherein He found us, and wherein we are without Him. A sinner's case, how glorious soever he or she glister in the eyes of men, being in God's eyes as the case of a foul diseased person; and we thereby taught so to conceive of sins as of foul spots without, or of such humours within as go from us by purging. *Inquinamenta carnis et spiritus*, as St. Paul terms them right, "defiling both flesh and spirit;" which unless they be purged, there is no entering into the heavenly Jerusalem where the throne is; into which *nihil inquinatum*, "no polluted thing shall ever enter."

2 Cor. 7. 1.

Rev. 21. 27.

Exalt us He could not, being in that plight; for love or pity therefore purge us He would. And here now is the top, or highest point of elevation, in this text. "Who being the Brightness,"—or, "though He were the brightness," that is, a Party so excellent in nature, glory, Person, and power; nature as "Son," glory as "Brightness," Person as "Character," power "as Maker and Supporter of all;" Who, though He were all this, did not abhor to come and visit us being in that foul and wretched case. This will teach us, *Domine quid est homo?* "What is man, that Thou shouldest visit him?"

Ps. 8. 4.

Luke 1. 78. Visit him;—not as "the day-spring from on high" doth the earth; but visit him, as if a great prince should go into an hospital, to visit and look on a loathsome diseased creature.

2. And not only visit him, but not refuse the base office to look to his "purging" from that his uncleanness.

3. And thirdly, not cause it to be done by another, but to come and do it in *semet Ipso*, "by His Own Self, in Person."

4. And fourthly, in doing, not to stand by and prescribe, but Himself to minister and make the medicine.

5. And fifthly, to make it Himself, and make it of Himself; *in semet ipso*, and *de semet ipso*; 'to make the medicine, and be the medicine.'

6. And how, or of what? Spots will out with water; some will not with any thing but with blood; "without shedding of blood, there is no taking away sin." And not every blood

Heb. 9. 22.

will serve, but it must be lamb's blood; and "a Lamb without spot." And not every lamb neither, but "the Lamb of God;" or, to speak plainly, a Lamb that is God. His Blood, and nothing else, will serve to do this. 1 Pet. 1. 19. John 1. 29.

7. And seventhly, not any Blood of His; not of a vein—one may live still for all that—but His best, most precious, His heart-blood, which bringeth certain death with it. With that Blood He was to make the medicine. Die He must, and His side be opened, that there might issue both the Water and the Blood that was to be the ingredients of it. By Himself, His Ownself, and by Himself slain; by His death, and by His Blood-shedding, and by no other means; *quis audivit talia?* The Physician slain, and of His Flesh and Blood a receipt made, that the patient might recover! [Joh. 19. 34.]

And now, we may be at our choice whether we will conceive of sin as of some outward soil in the soul; and then, the purging of it to be *per viam balnei*, 'needs a bath' with some cleansing ingredients, as the Prophet speaks of the herb Borith, and this way purged He us; made a bath of the water that came out of His side to that end opened, that from thence might flow "a Fountain for sin, and for uncleanness"—Water, and mixed with His Blood; as forcible to take out the stains of the soul, as any herb Borith in the world to take away the soil of the skin. Jer. 2. 22. Zech. 13. 1.

Or, whether we will conceive of sin as of some inward pestilent humour in the soul and conscience, casting us into peril of mortal, or rather immortal, death; then, the purging of us to be by way of electuary or potion;—and so He purgeth our sins too. To that end He hath made an electuary of His own Body, "Take, eat it"—and tempered a Cup with His own Blood, "Drink ye all of it"—which by the operation of His eternal Spirit in it is able effectually to "purge the conscience from dead works" or actual sins, and from the deadly effect of them; no balsam or medicine in the world like it. Mat. 26. 26, 27. Heb. 9. 14.

The sum of all is; there be two defiling sins, and two ways He purgeth them. Clean we are from the first, as washed from the original uncleanness of our nature, and that, "by the laver of regeneration." And whole we are, as purged within from the actual sins of our persons; and that, Tit. 3. 5.

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by "the Cup of the New Testament, which we bless in His Name;" "and the Blood of Jesus Christ purgeth us from our sins." By both He purgeth us from both. And this for His purging.

1 Cor. 10. 16.

[1 Cor. 11. 25.]

1 Joh. 1. 7.

"And is set down." Of which we are not to conceive as of a thing merely touching Him, that His labour being done He took His rest, and there is all; but that this His sitting down is a taking possession of that His dear-made purchase: and that, not in His own Name, He had it before; He was in glory, and in the self-same glory with His Father, before ever the world was.

3. And sitteth at the right hand, &c.

This *hæres factus* pertaineth to us, as done for us; not for Himself Who needed it not, nor could have any use of it.

These two between them comprehend all, even all we can wish; 1. to be purged of the one, 2. and to be seized of the other. They follow well; for to what end purged He us? To leave us there? No; but for some farther matter, which though it be last in execution, was first in intention. Having so cleansed us—not content with that, it was His purpose farther to bring us to glory; to no less matter than to sit on His throne with Him, purchased by Him for no other end.

And these two, "purging," and "sitting down in the throne," as the alpha and omega, the first and the last of that He doth for us. And so, in them is all well represented; "purging our sins," the first; "sitting in the throne," the last. To purge our sins He began this day, the first day, the day of His birth; wherein He purified and sanctified, by His holy Nativity, the original uncleanness of ours. And 'sit in the throne' was His last work, on the last day of His Ascension; then took He possession in our names, ὡς πρόδρομος, saith the Apostle, "as forerunner for us."

Heb. 6. 20.

The degrees of this exaltation be these. 1. First, a throne it is, and that is not every seat, but a special, and chief, and honourable seat. 2. And secondly, of thrones there be some inferior, as the thrones of justice. This is the highest, for it is a throne of majesty. 3. Thirdly, it is *in excelsis*, and that maketh up all. For the thrones here below, even of majesty, sooner or later they that sit in them must come down from them. But "the throne on high, Thy seat, O God, is for ever and ever;" not fading and transitory, as ours here.

Ps. 45. 6.

4. Fourthly, in this throne set He is; and sitting is the site or position of rest, that is, rest in glory. Here, where most glory, least rest. 5. And fifthly, "on the right hand," which is on the throne the best and next place to God Himself. And by this are we above the angels; for "to which of them," as the Apostle after deduceth, "said He at any time, Sit on My right hand?" No; but, stand before Me, as "ministering spirits," all. Or when they rest, it is on the other hand; the right hand is kept for us, and possessed already by One in our nature, Who in this seat will not sit alone, *sed consedere nos secum fecit in cœlestibus.* Even now, we sit there in Him, and shall there sit with Him in the end. So He promiseth in express terms that "we shall sit with Him in His throne," as He doth in His Father's. And so, not in the throne will He be above us, but only that He in the midst, and we on His right hand.

Heb. 1. 3. Heb. 1. 13. Eph. 2. 6. Rev. 3. 21.

III. Our duty to Christ.

Our duty then is, for His excellency to honour Him; for His power to fear Him; for His love shewed, reciprocally to love Him again; for His hope promised, truly to serve Him. God, for His part, would have His servants the Prophets well used; but however they in times past were regarded by them, this He makes full account of, "if He send His Son, we will not fail but reverence Him." Specially, such a Son; of such glory, such power, and above all of such love towards us, to provoke ours again. And again, of such ability to reward with eternal glory, as He will even buy our service at, Who gives more? and pay us for it to the full with no less wages than a throne of glory.

Mat. 21. 37.

I. As a Prophet, speaking.

This is general. More particular, in three terms He is set out to us here in the text; 1. Speaking, 2. Purging, and 3. Sitting. As a Prophet, He speaks; as a Priest, purges; as a King, sits speaking. Our duty is to hear Him, to lay up His sayings in our hearts. Two marks His word hath here, 1. *fecit,* and 2. *sustinet;* "made," and "makes continue." Let it have the same in us. In the sermon-time something is begun to be made in us, but it continueth not; which sheweth, it is not *verbum virtutis* to us. Again, let it not be as a "brightness," only to be seen by us; but as a "character" too, to leave a mark behind it to be seen on us; and then it is right.

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Ps. 95. 8.

Now, *hodie si vocem,* "to-day if ye will hear His voice," ye can hear none but *vagitum infantis,* 'such a voice as useth to come from a new-born babe.' And even so He speaks to us, if we can understand. For, even this *Verbum* to be *infans,* and *Tonans* to be *vagiens;* He to send forth such a voice—it speaketh humility, I am sure, and great love that so would humble itself, if we have ears to hear it; when He, That was "the brightness of His Father's glory," should be so eclipsed, He that sits on the throne thus be thrown in a manger.

2. As a Priest, purging.

[Joh. 15. 3.]

Prophets spake, but purged not. Purging was ever the Priest's office. It is true, the word He speaks hath a mundifying virtue, *jam mundi estis,* "now ye are clean." It cleanseth then. But, not that only, nor principally. For the medicine which purgeth *ex proprietate,* His Flesh and Blood go to it.

Heb. 10. 10.

[1 John 1. 7.]

"By which will we are sanctified, even by the offering of the Body of Jesus." "That Blood of Jesus Christ, cleanseth us from all sin." These, the true ingredients into this medicine. But better yet, if both go together. And this day they first came together, the Word and flesh; therefore, of all days, this day they would not be parted. For, will you sever the flesh from the Word that day on which God joined them? God forbid! There is a correspondency between the word and His brightness, and between the Sacrament and His character. The word giveth a light, and His brightness sheweth in it *ad horam,* and not much longer. The parts of the Sacrament they are permanent, and stick by us; they are a remembrance of the characters made in His skin and flesh. And if ye seek to be rid of your sins—"this was broken for you," and "this was shed for you," for that very end, "for the remission of sins." And so ye receive His Person, even *Semet Ipsum;* and in *Semet Ipso,* in His Person it was, "He purged our sins." And so, that a sure way.

[1 Cor. 11. 24.]

[Mat. 26. 28.]

3. As a King, sitting, &c.

Lastly, for sitting; that is His Kingdom, that is kept for *dies novissimorum novissimus,* 'the last day indeed.' That is yet in hope only. The same flesh that cleansed our sins, the same now sitteth on the throne, and so hath both virtues; for the present a power to purge, for the future a power likewise to exalt. The same blood is the blood of Sacrifice for remission of sins, and the blood of the New Testament for the passing to us the bequest, which is the right of His purchase

for which He was made Heir. And the very Angels who this day adored Him in our flesh and it in Him, thereby shewed plainly not the purging only but the exalting of it also by this day's work. And that to-day, wherein they sang aloud in the sky, we have cause to make much of, and to rejoice in it; the day of the greatest "glory to God, peace to the earth, and good-will towards men," that ever rose upon the world. Luke 2. 13, 14.

God grant that we may so hold this first feast with Christian joy, as we may hold that last with like joy, and be found as cheerful in it!

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON SATURDAY, THE TWENTY-FIFTH OF DECEMBER, A. D. MDCXIII., BEING CHRISTMAS-DAY.

JOHN viii. 56.

Your father Abraham rejoiced to see My day: and he saw it, and was glad.

Abraham pater vester exultavit ut videret diem Meum: vidit, et gavisus est.

[*Your father Abraham rejoiced to see My day: and he saw it, and was glad.* Engl. Trans.]

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HERE is joy, joy at a sight, at the sight of a day, and that day Christ's. It is Christ that calleth it here, *diem Meum*, "His day;" and no day so properly His, as His birth-day. So the text comes full upon the day.

But to deduce it point by point.

First, Christ hath a day proper to Him, which in express terms He calleth here *diem Meum*, "My day."

Secondly, this day to be seen is a day of joy. Double joy; 1. *Exultavit*, and 2. *Gavisus est*, both in the text.

And thirdly, which is somewhat strange, it was so to the Patriarch Abraham. Him we find here doing that which we now are about; seeing and rejoicing at the sight of Christ's day; taking notice of it, and taking joy in it.

Lastly, all this nothing displeasing to our Saviour Christ; for it is spoken by Him to the praise of Abraham that did it, and to the dislike of the Jews that did it not. To them is this speech; Christ tells them of Abraham's doing it, and blames them for not doing the like.

And what are we now disposing ourselves to do, but even the very same that is in the text here, to rejoice to see Christ's day?

And a three-fold warrant we have in this verse to do as we do. 1. The Patriarch's doing it. 2. Christ's allowance of the doing of it. 3. And His dislike of the Jews for not doing it.

We have Abraham for our example; we do but as he did. In his time, Christ's day was a day of joy; and a day of joy is a feast, and so holden by him we see. Which falls out much to our content. For the same feasts, the same religion. So we find by this, that he and we are of one religion. One in substance, which is Christ; one in circumstance, which is His day. Christ Himself, Abraham's joy; nay, His day Abraham's joy too. The same *Meum*, that is, Christ; the same *diem*, that is, Christmas.

Then, which is another degree, Abraham's example approved of by Christ, and that after somewhat a strange manner; for it is not here if you mark it, *Exultavit ut videret Me*, but *ut videret diem Meum*. He makes His day the object of all this exultation and joy. His day, I say, and not Himself; commends Him, that He rejoiced at the sight not of Himself, but of it. Verily, this speech of His is much to the honour of His day; and the very solemnity of the feast, and all the joy and gladness thereon, may well be thought to have been founded upon this speech of His. Always, if *Exultavit ut videret*, were a praise to Him; we may be sure, *Exultavit cum videret*, can be no dispraise to us.

Add thirdly, Abraham's example approved by Christ. Not so approved as He leaves it at liberty, they that will may do the like; but that He reproves them that do it not. For He blames the Jews here for not doing herein as Abraham; 'Your father Abraham did it, you do it not.' Which is against them that have a spleen at this feast; that think they can joy in Him well enough, and set His day by; nay, and abrogate it quite; and in so doing they joy in Him all the better. Nay, love Him, love His feast. Joy not in it, nor in Him neither.

You shall see how they are mistaken. Therefore they do so they tell us, lest "observing days and times" they should seem to Judaize. It falls out quite contrary. For who are they whom Christ here blameth? Are they not Jews? And wherefore blameth He them? for not doing as Abraham. Gal. 4. 10.

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And what did Abraham? rejoice on His day. So upon the point it will fall out that not to rejoice on His day, that is indeed to Judaize, and they little better than these Jews that follow them in it.

Nay, here is another thing yet will grieve them more. Jews they shall be, but none of Abraham's children; no more than these were. Observe it well. It is the occasion of this speech, the very issue Christ takes with them. *Pater noster Abraham* was still in their mouths; if, saith Christ, you were his children, (mark that *if,*) ye would *patrissare;* desire what he desired, and joy what he joyed in.. Now, My day he so highly esteemed, as glad he was that he might see it; and you that would so fain father yourselves upon him are so far from that, as what he desired absent, ye despise present; what he would have been the better to see, ye are the worse that ye see it. Now then, how are these Abraham's children that have nothing of Abraham in them? Before, at the fortieth verse, "Ye seek to kill Me for telling the truth. This did not Abraham," and ye do it. Here now again; "he rejoiced in My day," and ye do it not. Do that he did not, do not that he did—how can these be Abraham's sons? Verily, as it is in Esay, *Abraham nescivit nos;* "Abraham would never know them for his." None of his sons, these. Those are his sons that do as he did. And here now come in we. They Jews, but not Abraham's children; we Abraham's children, but not Jews; for as he did, so do we. There is joy with us at the sight of His day; we renew our joy so oft as by the revolution of the year it cometh about. And for this very point we find ourselves the nearer to Abraham, even for the joy of His day. Always sure we are, since 1. Abraham did it, and 2. Christ allowed it, and 3. disallowed the contrary;—by these three we have good warrant to do as we do. To make it a time of joy. And so, a time of joy God make it to us!

John 8. 33. 39. 53.

John 8. 40.

Isa. 63. 16.

The division.

Thus it stands for the order. There be in the text three acts specified, from one issuing—from Abraham all. All directed to one mark; falling all upon one object. That object is *diem Meum,* "My day." Of that then first. The three acts be, 1. *Exultavit ut videret;* 2. *Vidit;* and 3. *Gavisus est.* 1. First, would be glad *ut videret,* "that he might see;"

I.

II.

that is, was desirous to see it. 2. Then, had his desire; "did see it." 3. And lastly, seeing it, "took joy" of his sight.

Of which three the first and last, *desiderium* and *gaudium*, 'desire' and 'joy,' are two affections attending upon love, and are ever sure signs of it. Desire, when we want and have not what we love. And joy, when we now possess, or as the term is, enjoy it. The middle which is sight, that pertains to faith; faith's light it was he saw it by. So here is *fides per charitatem operans*, Abraham's faith right. Gal. 5. 6.

But I keep the order in the text, I change it not—it cannot be mended. All goes by a right line. 1. Desire first, that is the way to see. 2. Seeing next, that brings joy. 3. And joy is the end, and a good end it is to end in joy.

These three with reference; first, to Abraham, and then after, to ourselves.

I. The object, *diem Meum*. "My day."

To find our mark first, that all this desire is to see, all this joy when it is seen; it is *diem Meum*, "Christ's day." Christ is God and Man, Son to both. His day as the Son of God, or as the Son of man, which of these?

1. Not as the Son of God. Mic. 5. 2. 1 Tim. 6. 16.

Not as the Son of God—as the Son of God He hath no day. Day and night are parts of time; and *egressus Ejus*, "His goings out are from all eternity." 2. If we would improperly call it a day, no day to be seen: "The light of it is inaccessible," not to be approached to; it would strike any man blind to behold it. 3. If we could see it, and Him in His Deity, yet there is small joy to see Christ so; small joy to see Him, but by the light of this day. All the desire was that He might be; all the joy, that He was to be seen as the Son of man. As the Son of man then; His day, so.

2. But as the Son of man. Lu. 17. 22.

But as the Son of man He hath more days than one: so He saith, "They shall desire to see one day of the Son of man;" one of many, any one of them. But this here notes some one eminent day, above the rest. It is a day with a double article, *τὴν ἡμέραν τὴν ἐμὴν*, "that day," "that same day;" That, if any one day Mine more than other, I would by special prerogative call, *τὴν ἐμὴν*, "Mine indeed."

Now, there be but two such eminent days to stand for this; 1. The first, and the 2. last. First, of His Genesis; or last,

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of His Exodus. Genesis, His coming into the world; or Exodus, His going out. That is, the first of His Nativity, or the last of His Passion. Which of these?

Not the day of His Passion. Lu. 22. 53.

Not of His Passion. First, that was none of His. For He saith to them that took Him, *Hæc est hora vestra*, "Yours;" —so theirs it was, not His. Secondly, it was not His day; nay, it was no day neither, but *tenebrarum*, as he there addeth: so night rather than day. But thirdly, without all question, no day of joy. The Heavens are darkened, the earth quaking, the stones renting, every one going their ways, "beating their breasts" for sorrow. That was no sight to rejoice at, that no day to rejoice in.

[Luke 23. 48.]

But of His Birth. Luke 2. 11.

Then is it of necessity to be His birth-day; that was a day, the Angel calls it to-day; "To-day is born." And His day it was, for every man claims a kind of property in His birth-day. Men, in the day of the beginning of their life. As kings, in the day of the beginning of their reigns; as cities, their *palilia* when the trench is first cast; as Churches, their *encænia* when they are first dedicate; so men their γενέθλια, when they first come into the world. It is too plain, this. His day then; and sure, a day of joy withall. Joy in Heaven, joy in earth. In Heaven, for a day of "glory to God on high;" in earth, for a day of "peace here below, and for good-will towards men"—as ever, nay more than ever was any. The Angel so proclaimed it, *Gaudium omni populo*, a day of "joy to all people;" and proclaimed, why? *Quia hodie natus est.* And this *omni populo*, as appears now by this text, was not only all people then in being, or after to be; but as Leo well expresseth it, *in præteritas se refudit ætates*, 'the joy of it went back up to the ages past,' up even to Abraham's time, two thousand years and more before ever it came. I know well, this day may be taken for the whole time of His life; but it must be by a figure then. And no man but seeth, that a day doth more literally and properly signify a day, than the time of one's whole life at large. Yet that time too had his beginning on a day; and that day, even for that very beginning, may well challenge a better right, and nearer property in this word "day" than any longer time whatsoever; as the very day whereon He was first seen, first shewed to the world, as the Son of man; as the very day whereon the first-fruits

Luke 2. 14.

Luke 2. 10.

Luke 2. 11.

[S. Leon. De Pass. Domin. Serm. I. c. 1.]

of all the joy then, and ever since. Sure I am the Fathers fix it all upon one day, and upon this day by name. So Irenæus, Augustine, Cyril set it down, that this day it was. This day then be it, the day of His birth. So have ye the object.

Iren. 4. 15.

S. August. Hom. [Tr. in Joann.] 43. Cyril [Al.] 6. 11. [in loc.]

Now to the three acts; and first, of desire. *Exultavit ut;* that *ut* is desire. Glad and fain, *ut*, "that" he might see; that is, he desired, he longed much to see it. *Gaudere ut* and *vellem ut* expound one another. This day then is *dies desiderii*, or *desiderabilis*. To be desired, even of Abraham; and, if of him, of all. Of the cause, first, Why? and then, of the manner, How he desired it.

II. The acts of Abraham. 1. His desire: *exultavit ut.*

The Cause; why should Abraham so desire to see this day, two thousand years and more after his days were at an end, and he in his grave? What was it to him? How was he concerned in it? We say, *Omnia bonum appetunt*—what good had he by it? We say again, *Indigentia desiderii parens*—what need had he of it that he should so desire it? Yes, Christ's birth he needed; he had good by; and consequently, His birth-day.

1. The cause of it.

Ye remember Job's Easter; that in all his heaviness this was *spes in sinu*, his "only comfort and joy," that well yet—"his Redeemer should rise again" one day. The joy of Job's Easter, the same is the joy of Abraham's Christmas; even, that a day should come, wherein his Redeemer should come into the world. For Abraham's case was not such, but that a Redeemer he stood in need of. One he stood in need of, and One he had. You may read it *totidem verbis*, "Thus saith He that redeems Abraham." That Party—Him, he needed; and Him he desired. And desired His day for His sake; *diem* for *Meum;* the day, for Him That was born on the day.

Job 19. 25.

Isa. 29. 22.

Will ye hear it from his own mouth? Thus he setteth down his own case. That very time when he had this day first shewed him, the first glimpse of it; thus complains he there of his need, and complaining implies his desire; *Et ecce ego pulvis et cinis*, "And lo, I am but dust and ashes." "Dust" is plain; it refers us to *pulvis es, et in pulverem;* he was that by nature, by his very creation. But why "ashes?" how come they in? Ashes he was not made of, that is not

Gen. 18. 27

Gen. 3. 19.

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natural; that, sure, refers to somewhat else. Ashes, we know, come of fire; without it they are not made—ever presuppose a fire precedent. So that, besides death to resolve him into dust, he saw a fire to turn him into ashes. He saw
Gen. 15. 17. it in his vision: "When the sun was down, and it was night, and a great fear or horror fell upon him, he saw *clibanum fumantem*, a fiery furnace." Blame him not, if after such a night he desired to see day, and this day; *dies contra noctem*,
Luke 1. 78. "a day to visit him from on high," after so fearful a night as this. But this was but a vision of the night. But when all days and nights should be at an end, he saw there was yet a day to succeed that day, which Enoch taught the world,
Jude ver. 14, 15. wherein the "Lord should come with thousands of His saints, to execute judgment upon sinners." Which day, it seems, Abraham took notice of. For speaking to God in the same
Gen. 18. 25. chapter, he calleth Him by this title, "Judge of the world." Of which day a visible sign he had before his eyes, waking, in the consuming of the five cities immediately after. No marvel then, though he desired *dies contra diem*, 'a day that should quit him of the fear of that day.' Inasmuch then as dust he was, and ashes he was to be; dust by creation, ashes by condemnation, and both these he confesseth himself liable unto; he needed One, as to restore the ruins of the first, so to prevent the danger of the second. Being in need, he desired; desiring, he was glad to hear of; but more glad would be to see that day that should bring Him into the world. And O, when shall that day be? And sure, the sun must go down with us too; and what fear we shall then be in, or whether we shall see the furnace, I know not; but sure I am, that joyful it will be then to have a comfortable sight and apprehension of the benefit and beginning of this day. When the world shall bid us good night, then, as St. Augustine expresseth it, *videre in nocte sæculi diem Christi*.

2. The manner of it.

This for the cause why Abraham himself should desire this *ut*, to see this day; why, but for this day Abraham had been but ashes of the furnace. Which sheweth it is a benefit to see this day, and as a benefit desired by him; and as a benefit, and no small benefit, vouchsafed him—the sight of this day. Now for his manner how, how greatly he desired it. We may take measure of the greatness of the day by the

greatness of his desire. It was no "day of small things," for *exultavit ut* is no small desire; there is vigour, there is both passion and action in it. The nature of the word *exultavit* is, "he did even fetch a spring for joy" that he should see it. And it is not *exiliit* neither, but *exultavit*. And that is a frequentative; and so he did it more than once. To give a spring, and not once but often; this was much, if all be well considered. For one to do it, one in years, fast upon an hundred as Abraham then was, for such an one to do it, it was very much. [Zech. 4. 10.]

1. Much. First, that he should not contain his affection; not keep it in, but out it must; even break forth into an external act—into a bodily gesture, that all that stood by must see him do it.

2. Into a bodily gesture, I say. But then again, that into such a bodily gesture; a gesture on this fashion. It must needs be he was greatly, yea strangely affected with it, that it made him forget his gravity, and put a kind of indecorum upon his age, at those years to fall on springing. All men will easily know that such as he was, staid, discreet, grave men will never be so exceeding moved as to be brought to fetch a spring, but upon some very exceeding great occasion.

3. Thirdly; to do all this but only in desire and nothing but desire, is yet more strange than the rest. In the fruition, to joy is kindly; but in the desire, altogether unusual. *Exultavit cum videret*, may well be understood; *exultavit ut videret*, not so well. For desire of itself is a restless thing, unquiet, and complaining; but a very affliction of the soul. It makes men, yea the very creature itself saith the Apostle, *ingemiscere*, (which is far from *exultare*,) "to groan for grief," not to spring for joy; sad rather than glad, in that they want their desire. Judge then how great a good is the good of this day that not in the enjoying, but even in the desiring and that against the nature of desire, did put old father Abraham into this passion; and brought from him this act, the act of exultation, and made him even young again. Rom. 8. 22.

But I will tell you yet of another as strange. For the same word you shall observe is used of the Baptist, while he was yet but an embryo and in his mother's belly. That at

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Luke 1. 44.

the interview and voice of the blessed Virgin Mary, he then a babe "gave a spring in the womb of Elizabeth his mother." So that we see both old and young, Abraham and John Baptist, from the eldest in years to the child unborn, it concerns all. All need it, all are bound to be glad of it, all is for the joy and honour of this day.

And this for his first act and first joy, joy of desire, for there be two. There is another in the last word ἐχάρη. As there be two sights, 1. *ut videret,* and 2. *et vidit,* so two joys answerable; either hath his joy. And this first is but John Baptist's forerunner to the second. For all this is but the

Rom. 12. 12.

Apostle's *spe gaudentes* yet; but the joy of hope only anticipating the other before it come, and joying as it were that it shall joy when that joyful time shall be.

And with this we must begin, even with desire, and seek to possess our souls of it. This carrieth the next, the eye. For where the desire is, there will the eye be also; and where it is not, no prospect thitherward, no window open that way. Therefore set that, as the needle point, right, and all the rest will follow. For the truth is, therefore we joy not because we see not, and therefore we see not because we desire not. True it is, and pity it is; millions there be never have true sight of Him. Why? they have no desire to Him. We must then begin there with desire, with *ut videret,* or we shall never come to *et vidit.* And for our comfort, the very desire of this day or of any good thing else, if it be true and uncounterfeit, a first degree it is, and it is not lightly to be accounted of. It is not nothing to say—if one can say and say it true, *exultarem et viderem.* For of this desire, *exultarem ut* is, among other one character. Three there be besides; and lightly they go together, and they be *succedanea* as we call them to any good thing which we have not but wish that we had, or that we might have. As, if we cannot repent, cannot abstain, cannot believe, or live as we ought, these come in place, and express yet how we stand inwardly affected toward them—even these four: 1. *exultarem* or *gauderem si;* 2. *vellem ut;* 3. *metuo ne;* 4. *doleo quod non. Gauderem si,* 'glad I would be if it were;' *vellem ut,* 'and I heartily wish that it were;' *metuo ne,* 'but sure I doubt it be not;' and *doleo quod non,* 'sorry I am that it is not.' Characters they be all; and if

they be hearty and true, a sign it is the flax smoketh yet. *Et linum fumigans,* so gracious He is, "the flax if it do but smoke, Isa. 42. 3.
He will not quench it." But of all the rest, specially if it be this. For there is vigour and vehemency in *exultarem ut.* It is a fervent desire, a kind of hunger and thirst, a *desiderio desideravi*—this *exultarem ut*—I would do any thing, I would give any thing to have a sight of it. And such a desire shall never be frustrate; it shall see certainly.

Of *exultare ut videas,* the reward shall be *videre ut exultes;* of desiring that we see not, to see that we desire. We have Abraham, the father, in the text; take Zachee, the son, for an example of it too. He, out of a desire to see Christ at His coming to Jericho, "and could not for the press," *exultavit,* Lu. 19. 3.
'gave a spring,' "got him up into a tree," so as to have a sight of Him. It was so well taken, this very desire, as he not only saw Him, but received Him to his house. And our Saviour pronounceth, this text was fulfilled in him; "He was Lu. 19. 9.
even thereby become the son of Abraham." For howsoever in things temporal it may be and is oft defeated, in things pertaining to Christ and His sight, *exultavit ut videret* shall ever end, as here it doth, in *et vidit.* And so we pass to the next point of *et vidit.*

2. Abraham's second act. *Et vidit,* "And he saw it." Heb. 11. 13. 1 Cor. 13. 12. [πόρρωθεν, G. V.] [δι' ἐστόπτρου, G. V.]

It is here first directly avouched, the Patriarchs (and Abraham by name) they did not only desire to see this day, but see it they did. See it, though they did but see it and salute it πόρρω "afar off;" or, ὡς ἐν κατόπτρῳ "as in a perspective glass;" yet see it they did. It is but *vidit, vidit in genere.* Any sight, any descrying will serve to verify the text. I say not they did precisely know the very day of the month, I would not so be understood. But this they did; they knew and saw *in genere* such a day there should come; and then come when it would, or what day of the year it would, all joy they wished to that day for the joy it was to bring them. This was enough for them in their estate; and more particular notice had they had of the month and day, this I am sure, they would never have scraped it out of their Kalendar.

How he saw it.

"He saw it." But then, if you ask how he saw it? Sure, not (as they were mistaken in the text) as if Abraham could not see His day, unless Christ had been in the flesh in the days of Abraham. That is one kind of seeing indeed. For

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so Simeon saw, "for mine eyes have seen." But this text must be true; *vidit Abraham.* Then another there is beside. This is sure; what Simeon saw, the same saw Abraham. What Simeon saw I say, but not as Simeon saw. The same Christ both, and the same day, though not both in the same manner.

Luke 2. 30.

But let me tell you, this of Abraham's was the better. And if Simeon had not seen Him in the same manner Abraham did, for all his *viderunt oculi* he had been never the nearer. No more than were the Jews here that hurled stones at Him, and so saw Him; but to no benefit, no matter of exultation at all; of condemnation, rather.

Luke 2. 29.

[Plat. de Rep. IV. IX. cited by Wetstein.]

Then, if not with his eyes, how? Yes; with his eyes too, though not of the body. Which to conceive, we are to take notice that there is in every man of us two men: (Plato had seen so much and set it down, and it is thought the Apostle took it from him;) 1. an outward, and 2. an inward man. Now if there be an inward man, we must allow him senses as a man; he must have eyes. So he hath; "having the eyes of your understanding lightened." Here are eyes; by them did Abraham, and even by them and by no other do we see Him.

Rom. 7. 22. 2 Cor. 4. 16. Eph. 1. 18.

Those eyes many have beside, but see Him not for want of light. By what light saw he? He was a Prophet, and as a Prophet he might be in the Spirit and have the vision clearly represented before him, *in luce Prophetiæ.* But without all question a "faithful" man he was, and so certain it is he saw it *in lumine fidei*, 'the light of faith,' which "faith is the clearness or evidence of things not seen;" (ye know the place;) not seen—nay even of things invisible. In the 27th verse of the same chapter it is said, "Moses was as if he had seen the Invisible." By faith, that was; and in Abraham "the father of the faithful," the same faith was. Both saw by the same light, and by it Christ was as verily present unto them, as if they had seen Him this day in the manger with the shepherds; or with Simeon had had Him in their arms, and beheld Him. Thus he, and thus we. For it is all the light he had, or we have to see Him by.

Gal. 3. 9. Heb. 11. 1. Heb. 11. 27. Rom. 4. 11.

But where was this, and when? The text is enough, so it was, if we rest not in that but would know what the Fathers

have conceived of the place and time. This they hold; that he saw His birth at the valley of Mamre; and he saw His Passion in the mount of Moriah. But this day he saw at Mamre. Then was Christ in Person there, one of the Three; then made Abraham the confession we before spake of. Then is twice mention made of the time of life, which is this time, if ever any. Then Isaac was delivered as a gage, and then was his first feast of joy; down went his fat heifer; so all met at the time just.

Gen. 17. 19
Gen. 18. 10.

And so certainly he then saw it there, as after we see he sware his servant on his thigh. His thigh became *ad sancta Dei evangelia;* he bade his servant "lay his hand on his thigh, and swear by the God of Heaven." *Et quid vult Deus Cœli ad femur Abrahæ?* 'What hath the God of Heaven to do with Abraham's thigh?' saith St. Augustine; and his answer is, *nisi quia,* 'but only because he saw certainly the Son of God was from thence to take flesh'—*semen Abrahæ de femore Abrahæ,* and so to make us this blessed day. And this of Christ's *visus;* and now of Abraham's *gavisus,* the end of his sight and desire both.

Gen. 24. 2, 3.

[Vid. S. Augus. Quæst. 62. in Gen. Enar. in Ps. 44. 4. et 72. init.]

He that was glad he should see it, must needs be glad when he did see it. If *exultavit ut videret,* then *ut vidit, ut exultavit! Et gavisus est.* when he saw, how glad a man was he now his desire was accomplished! And "the desire accomplished," saith Solomon, "is a tree of life;" and "the tree of life" we know "is in the midst," is the very centre of all the joys of Paradise. Now we cannot possibly take a view of these his joys better than out of the promise, which was the very list or brief of all he was either to see or to joy in.

Abraham's third act.

Pro. 13. 12.
Gen. 2. 9.
[Rev. 2. 7.]

We begin with the blessed joy of *Benedicentur omnes gentes in semine tuo. Benedicentur,* "shall be blessed." And that is of two sorts. 1. Blessed from; and 2. blessed with: and either hath his joys.

Gen. 26. 4.
1. 2.

Blessed *from,* from *pulvis et cinis,* "dust of the grave and ashes of the furnace." His soul blessed from the *clibanus fumans* which he saw. Moreover also "His flesh should rest in hope," hope of rising again from the dust. Else how could God be called "the God of Abraham?" "God is not the God of the dead, but of the living." Abraham then being dead should live again, and then *Nunc dimittis* may he say no

Ps. 16. 9.
Mat. 22. 32.
Luke 2. 29.

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less than Simeon. These two joys first. And these two fit well the words of joy in the verse. 1. *Exultavit*, that is a motion of the body, for the body's deliverance from dust. 2. *Gavisus*, that is a fruit of the spirit, for the spirit's redemption from the furnace. These are his two first joys.

3. 4. Then two more, in blessed *with* or concerning. Concerning first his two gages, Isaac and Canaan: Isaac, of Christ; Canaan, of the Kingdom of Heaven. And this joy was surely great; and if the joy of the pledge or gage were great, far greater was the joy of the inheritance itself which he so greatly desired. For both he was, saith the Apostle, and

Heb. 11. 13. "he bare himself like a stranger here upon earth;" shewing

[Heb. 11. 10.] thereby that he sought for another, a better, "an abiding City, whose Builder is God," and that in Heaven. For that it was no earthly thing which was the object of his joy, nothing but Heaven, thence it may appear, that when God pro-

Gen. 13. 16. mised him, "his seed should be as the dust of the earth," it never moved him; it was no object that of his faith or desire, not so much as a *credidit* follows upon it. But after, in the fifteenth chapter, when God bade him look up, and told him,

Gen. 15. 5, 6. "they should be as the stars of Heaven;" then presently fol-

[Rom. 4 3.] lows, *Credidit Abraham Deo*, he caught hold of that; "believed" that straight, and "it was counted to him for righteousness;" even that his faith touching no dust of the earth, but touching Heaven and Heavenly blessings. And these are the two next joys of *blessed with;* and these two answer the two sights; *ut videret* the pledge, and *et vidit* the inheritance.

5. Now these four, had they been granted to himself and to his own house, well might it have been *gavisus* with him; how much more then, that it should by him have his extent and

Gen. 26. 4. stretch to *omnes familiæ, omnes gentes*, "all kindreds, all nations of the earth;" be *gaudium omni populo*, "be a day of joy to both hemispheres," the joy of generality; that all the world should be the better for him? And this his fifth, the joy of *omnes gentes*.

6. And glad might he have been to have received all these by whomsoever, yea though a mere stranger. That all these then should come to him, not by any strange party but by one to come out of his own bowels; that his Seed should be his Saviour, and out of his root should rise his Redeemer;

all this joy should grow from the fruit of his own body; that He That *nusquam angelos*, "in no wise them," would take on Him "the seed of Abraham;"—this may I doubt not be reckoned for the sixth, even the joy of *in semine tuo*. Heb. 2. 16.

Now to *in semine Abrahæ* add *in sinu Abrahæ*, and so have we seven complete; that "his bosom" should be the receptacle of all that should enter into bliss. Whosoever there entertained, *in sinu Abrahæ* it is to be. This is the last, that *semen Abrahæ* shall bring us to *sinus Abrahæ*, and make us partakers of his Heavenly joys there. But we must begin with *in semine* to-day, that after in His good time *in sinu* may follow. And this for *gavisus est*, and for Abraham. 7. Lu. 16. 23.

Now to ourselves. And the first point is, whether we will be out with the Jews, or in with Abraham, in the fellowship of this day's joy. In with Abraham we sure. If all be well weighed, we have greater cause to desire the day than he; we have more need of it I am sure. Dust as he, but more in danger to be made ashes than he, by Manasses' argument in his prayer. The benefit of his day and the like, they do nothing so much concern the just such as Abraham, as they do sinful Manasses and such as he. And such are we; and ever the more sinner, the more it imports him to love the dawning of this day. Greater cause we have than he. The reference to us. 1. Our desire.

And for our sight, we have that clearer than he by much. For though we see as he, and he as we, both by the light of faith; yet he in the faith of prophecy yet to come, we in the faith of history now past; and there is great odds between these two. We have the record of human writers many, but of Divine all, that this day is come and gone; even of such as saw Him with the eyes both of the inward and outward man. 2. Our sight.

The greater cause and the better sight: then is our joy also to abound, and be above his. So it should, sure. And we would seem as if it so were; we multiply the days, and where he had but one we hold twelve together, as if we would exceed him twelve to one in this joy. Being then so bound, joy agreeth well with us at this time. The text invites us to it, the whole strain from the first word to the last. It begins with *exultavit*, and ends in *gavisus est*. 3. Our joy.

Only, that from whence we take our joy, from thence we

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take the rules of it, which be three. 1. One of the two parts, *exultavit* and *gavisus est*. 2. One of the end, *diem Meum*. And 3. the last of our pattern, *sicut Abraham pater noster*, to express it as he did.

I. 1. The first rule of it. That *exultavit* exceed not *gavisus est*. [Heb. 10.5.] [Joh. 1.14.]

Here be two sorts; 1. One, exultation, a motion of the body. 2. The other joy, a fruit of the spirit: I am for both. I speak not against *exultavit;* let the body have his part. Reason would the body and the flesh should be allowed their parts, since all the joy is for *corpus aptasti Mihi*, and that *Verbum caro factum est*, "the Word is become flesh;" that Christ hath gotten Him a body. But let not *exultavit* be all, whole and sole. Then we joy but by halves; we lose half our joy, and the better half; for the joy of the spirit is the better part, when all is done. The flesh fades daily; so do the joys of it: the spirit's is "the better part that shall not be taken from us." That of the spirit should exceed the joy of the outward man, as far as *et vidit* to which it is joined doth exceed *ut videret*. It should so. Well, in the meanwhile I would they might but part equally; at least, not to stay so long, not to make so large allowance of time and cost for the flesh, as we leave little or nothing for the spirit's part. Sure somewhat would be done, some special use of this feast that may tarry by us, when these of the flesh we shall either have forgotten, or remember but with small joy. Time will come, that one lesson in this kind, learned this day and laid up well, will do us more pleasure than all the sports we shall see the whole twelve days after; that we come not behind Abraham half in half.

Lu. 10. 42.

2. The second: that it be for *diem Meum*.

Our next *caveat* would be, that we look this our joy be for *diem Meum*, and that our joy in *diem* be for *Meum*. For *Meum* is here the substantive, it is Christ; and *diem* but an accident or adjective to it. That is, that we joy in it, as it is His—Christ's. As His, do we not so? As whose else? To speak plainly, the common sort generally all, some few except, wish for it and joy in it, not as it is Christ's, but as it is somewhat else; that is, as it is a time of cheer and feasting, as it is a time of sports and revelling. *Exultavit ut videret*—what? why that we shall now fare well. Look you, that is it, as it is *dies epuli*, not *Christi*. What farther? that we shall now see pastimes; that is, as it is *dies ludi*, not *Christi*.

Put both together; "down they sat to feast, up they rose to play;" so have you the golden Calf's holiday right. As it is *dies vituli*, not *Christi*. This is not *diem* for *Meum:* in very deed, this is to desire Him for the day, not the day for Him. Christ's day is not desired for Christ, Christ is the least part of His own feast. If it be but matter of the belly, the Jews here could have been entreated to have kept this day so as *dies epuli*. For before, at the sixth chapter, when their bellies were filled, then and never but then, "This is the Prophet, This is He that should come into the world." This was all they then made, all that many now do make of Christ's coming into the world;—that they may fill their bellies. Never care for *benedicentur* no more than Esau, but for *bene vescentur;* and if *bene vestientur* too, then all is well. Exod. 32. 6. John 6. 14.

Or, if it be but shows and matter of sight, Herod he was glad to see Christ too. And it is the same word which is here, glad, and very glad, λίαν ἐχάρη. But why was it? Because "he hoped to have seen him done some strange feats." This pertaineth rather to Sarah's laughter than Abraham's joy. There is a difference between Sarah's laughter and Abraham's joy. Take heed that we change not Abraham's joy into Sarah's laughter. Lu. 23. 8.

Now last, *sicut Abraham*. He is propounded here to us as our pattern; we to express our joy as he did his upon the day of his sight at the plain of Mamre. So we shall begin right. Two things he did; first, he got them, the Three, to turn in to him. The same would Christ do to us this day. That our joy may be suitable, to turn in hither. The beginning of the joy of His day would be in His house; so the place and the time would agree well. So He saith Himself, *Lætificabo eos in domo Mea;* the first thing I will do, "I will make them joyful in Mine house." There first, to satisfy us with the pleasure of His house, wherewith God He knows we are soon satisfied. Well, this is done; here we are, and much ado too and long it is first, but here we are. The third rule. *Sicut Abraham.* 1. Gen. 18. 3. Isa. 56. 7.

The next was, when they were turned in Abraham said, "Let me set somewhat before you," *ideo enim declinâstis*, "for even for this are ye turned in hither;" and so made his feast. There is indeed no solemn entertainment or joy without a feast. Christ will be in all respects as courteous as 2. Gen. 18. 5.

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Abraham. He saith, Let Me set something before you too, for therefore are you turned in hither; He invites us to His feast. His Church so doth in His name; even this day prepares and sets Christ's feast before us, wherein He offers Himself to us. Not as the object of one sense only—of sight, as to Abraham in the text; but as the object of two, sight and taste; *gustate et videte*, both. And we may not take the one and leave the other, but since both be offered, receive both. For we are come hither for this cause; here then shew your joy in His feast-day by partaking His feast on His day, the only feast of all the rest for which the soul is the better. Thus shall we with joy keep this day aright.

Ps. 34. 8.

And here now, one day calls another; this day of His calls to mind another day of His, called so in twenty places "His day," and called "that day" in plain preference to this. So to joy this day, as that day we may joy also. As this His day, because it is the day of His first coming; so that His likewise, because it is the day of His coming again. A day, howsoever we do with this, which we must all see; Abraham, the Jews, we, and all. Only, that we see that day with joy; that we so demean ourselves in this, as that also may prove a festival with us, even "the last and greatest day of the feast" now begun in this. All will be, how to make that a day of joy to us when we see it: to have that day rise clear and cheerful to us, will be the joy of all joys. For here first as "we see but in part," so we can joy but in part. As our sight, so our joy, imperfect. But there "we shall see as we are seen;" our sight being perfect, so shall our joy be; perfect sight, and perfect joy. And besides, that is another manner of day than this or any day here, a day that shall never go down; no more shall the joy of it. And it shall not endure for twelve days, or be a feast of a fortnight; but shall be from month to month, from jubilee to jubilee, for ever and ever. To the joy of which feast, or to the feast of which joy, by &c.

[See 2 Tim. 1. 12. 1. 18. 1 Thes. 5. 2. 2Pet. 3.10.]

[Joh.7.37.]

1 Cor. 13. 12.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON SUNDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCXIV.
BEING CHRISTMAS-DAY.

Isaiah vii. 14.

Behold, a virgin shall conceive, and bear a Son, and she shall call His name Immanuel.

Ecce virgo concipiet, et pariet Filium, et vocabitur nomen Ejus Immanuel.

[*Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.* Engl. Trans.]

Of all the writers of the Old Testament, the Prophet Esay hath the honour to be the first that is vouched in the New. And of all the places this place the honour to be the first of all, even in the first Evangelist St. Matthew, and in the very first chapter of him. We may well think St. Matthew would Mat. 1. 23. be careful to make choice of a very prime and pregnant place, to set it as it were in the front of his Gospel. This is much honour St. Matthew doth it.

But the Angel Gabriel doth it more, who takes this verse Lu. 1. 31. as it stands, word for word, and makes it serve for his annunciation or message to the Blessed Virgin without any alteration; not so much as the *ecce* left out.

The tenor of it is all about a Child to be born, a Child with an *ecce;* in Whom, and in Whose birth, God should be with us—so with us as never before. On Whose so being with us depends all our well or evil being here, and for ever. For better not be at all than be without Him; and having Him we need nothing else, for *in Ipso omnia,* "in Him is all." Col. 1. 17.

The Eunuch's question falls fitly in here; "Of whom Acts 8. 34. speaks the Prophet this?" Who is His mother? Who the Child? St. Matthew will be as good to us as St. Philip was

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to him; who, where he enrols it, tells us who the mother, the blessed Virgin; who the Child, our blessed Saviour. Who else? No virgin ever bare child but she; no child ever *nobiscum Deus*, and so *Deus*, but He. There is none other to lay claim to it but they.

The division.

Ecce hath in it two powers. 1. One for the ear, to awake it to some matter more than ordinary. 2. Another for the eye, to direct it by pointing to some certainty; as here to two certain persons, the mother and the Child. And shews us
I. two strange sights in them, *mater virgo*, and *Deus homo;*
II. 'a virgin to become a mother,' 'God to become man.' A virgin to bear; God to be born. In both, and in either of
1. 2. 3. them, three points are offered to us. 1. *Ecce concipiet;* 2. *Ecce pariet;* 3. *Ecce vocabit nomen.* Our Saviour Christ's first triplicity: 1. The mystery of His holy Incarnation, in *concipiet;* 2. His holy Nativity, in *pariet;* 3. His Circumcision, in *vocabit nomen.* And every one of these three makes a several feast. *Ecce concipiet*, the Annunciation; *et pariet*, this feast of the birth of our Lord; *et vocabit nomen*, New-year's day, when His name was given.

But we apply it to this feast. So doth St. Matthew in his
Mat. 1. 18. *inspeximus* of it to the birth of Christ. "The birth of Christ," saith he, "was on this fashion," and then brings in this record out of Esay. As if this *ecce* did in particular point at this day. As in truth we stand not much upon His conceiving now He is born specially as born He is, *ecce pariet* is the point. For then we see Him, take Him in our arms, then He is "with us" indeed. And when was that? *Ecce pariet* saith the text; *Ecce peperit* saith the day, this very day. This is the chief.

But finding them here all, we will deal with them all. 1. Christ as embryo, in His conception. 2. Christ as *ἀρτιγέννητον βρέφος*, a new-born babe, but yet *ἀνώνυμος*, 'without a name.' 3. And Christ with His full Christendom, as named; and named with this name here in the text, the name of "Immanuel."

Of which three, ye may reduce the first two "conceived" and "born" to His nature; and to make two, to two of the latter make two more, *vocabit* and *nomen*, His name and His vocation—for in His name is His vocation. To bring God to

us, to make God with us; Him to be with us, that we may be with Him for ever. *Nobiscum Deus*, the way; *nos cum Deo*, the end; which is and so may be the end of the text, and of the day, and of us all. Nothing more worthy our sight than this birth, nor more worth our hearing than this name.

Ecce spreads itself over the whole text—may be repeated at every point of it; but it first points to *ecce Virgo*. There we may make a stay, there is a block in our way by the Jews. In no one place doth that of the Apostle's speech appear, that "at the reading of the prophecies of Christ the veil is laid over their hearts;" no where how true the Proverb is, that 'malice will even blind a man,' as here in this. This verse so dazzles them, as fain would they turn another way, and not see that they do. They see no virgin here: Esay's word *Alma*, say they, is but "a young woman," and not "a virgin" properly. But they say against their own knowledge, in so saying. For first, beside the nature of the word, the very energy gives as much. For it is of *Alam*, and that is "to cover;" and so properly is one that is yet covered, and never yet known; opposed to them that have been uncovered and known, after the Hebrew phrase. 1.

I. *Ecce Virgo concipiet.* 1. *Ecce Virgo.* 2 Cor. 3. 15.

And beside, the use of the word for a virgin in other places. Rebecca then a virgin, called by this name. And Miriam then but six years old, called by it likewise. 2. Gen. 24. 43. 55. 57. Exod. 2. 8.

And beside their own taking of the word, they themselves, the more ancient of them, so in their Targum—this very word *Alamoth* they gloss and paraphase it by *Betuloth*, the proper word for virgins; where it stands this day to be seen. 3. Cant. 2. 2.

Besides all this, see whither their malice carrieth them by denying this, even to overturn prophecy, and Prophet, and all. For he calls us to see a sign, and that with an *ecce;* and, what is that? if it be but a young woman to conceive, and no virgin, where is the sign? what is become of the *ecce?* It is no sign or wonder, unless it be beside the course of nature; and is it any whit beside the course of nature for a young woman to be with child? Therefore take away *Virgo*, and away with the *ecce;* down with the sign. Thus, rather than to bear witness to the truth, sticked they not to expose the word of God, and so God Himself to scorn; make the Prophet, or, as St. Matthew well saith, "God by the Prophet," 4. Mat. 1. 22

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to speak idly; give them a sign that is no sign; tell them of a marvel not to be marvelled at.

Mat. 1. 23. Reject them then, and read confidently as St. Matthew doth, "Behold a virgin." With him rest hardly on the skill and integrity of all the seventy, that more than an hundred years before it came to pass turned it παρθένος in Greek, that is "a virgin;" who could skill of their own tongue better than any Kimchi, or Albo, or any Rabbin of them all. This, for *Ecce Virgo.*

2. *Ecce concipiet.* And look, what work we had with the Jew about *Ecce Virgo,* the like shall we have with the Gentile about *Virgo concipiet.* To conceive this conceiving, to join these two, a virgin, and yet conceive or bear; or, conceive and bear, and yet be a virgin. For before the birth, yea before the conceiving come, the virginity is gone. True—in nature; but this is a sign, and so above nature. And in reason so. But [Isa. 7. 9.] this is *nisi credideritis non intelligetis,* "to be believed, otherwise not to be understood," as a little before was said. For what God can do faith can believe, reason cannot comprehend. But this it can; that we do God no great favour as well saith St. Augustine, *Si Deum fatemur,* &c. 'If we confess God can do somewhat, which we confess our reason cannot reach.'

The blessed Virgin herself while she stood upon a reason, Lu. 1. 34. upon *quia non cognosco virum,* asked, "How it might be?" but rested in the Angel's resolution, and so let us. Which was of two sorts; first, that the Holy Ghost should be Agent Lu. 1. 35. in it, and "the power of the Most High bring it to pass." That which of itself seemeth not credible, put the Author to it, put to *ex Spiritu Sancto,* and it will seem not incredible.

2. Specially, and that is the second, if we set another by it as unlikely as it, and done though; as this *ecce* of the Virgin's the Angel exemplifies by another *ecce* of Zachary's, in a manner as hard, which yet fell out at the same time. For Elizabeth being barren, first by nature, then by age, and so Lu. 1. 36. wanting power to conceive—she was then "gone six months with child." Now the want of power to conceive is no less material to hinder the conception every way, than want of the soil no less than the want of seed. He that could supply that could also this. He that do it without one, do it without

the other. They were cousins, the blessed Virgin and she; and their signs were so too. One of them made credible by the other.

But I ask St. Paul's question, "Why should it be thought a thing incredible," this to the Gentiles? If, as their religion taught them, they admitted of Minerva's birth, or Pyrrha's progeny, they need not make strange at this. If they say, The God of nature is not bound to the rules of nature, we say the same. And yet, even in nature, we see it made not altogether incredible. The light passing through a body, the body yet remaining whole—and it is put therefore into the verse to pattern this, *Luce penetratur, &c.* 'The light cometh through the glass, yet the glass is not perished.' No more than the light of Heaven passing through breaketh the glass, no more did the God of Heaven by His passage violate any whit the virginity of His mother; if we will allow God the Maker of the light to do as much as the light He hath made. Acts 26. 8.

But I hold ever best to let every thing rest upon his own base, or bottom; natural upon reason, supernatural upon faith. And this is supernatural; in which *tota ratio facti est in potentiâ facientis,* 'the power of the doer is the reason of the thing done.' God is the Doer, *Cujus dicere est facere,* 'to Whom it is as easy to do it as to say it.' As the Angel concluded, so do I; "With God is nothing impossible." And that of Christ's, "To faith all things are possible." And here are both. And where they meet, they make no less a miracle than *Mater* and *Virgo,* or *Deus* and *Homo*—even *fides* and *ratio.* And this, for *Virgo concipiet.* Lu. 1. 37. Mark 9. 23.

II.

1. Christ an embryo: *et concipiet.*

Now to the three particulars; and first, *concipiet.* To make Him man, it is well known there wanted not other ways: from the mould, as Adam; from a rib of flesh, as Eve. No need then of *concipiet.* Yes—for He was not to be man only, but to be "the Son of man;" the name in the text, *Filius,* and the name that for the most part He giveth Himself, and seemeth most to delight in. But Adam was not son to the mould, nor Eve daughter to Adam. And "a Son" no way but by *concipiet.* And howsoever of the body of man there may engender that which is not of the same kind, yet by way of conception there cometh of man nothing but man;

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nothing but of the same nature and substance with that he was conceived of.

This we are to hold; to conceive is more than to receive. It is so to receive as we yield somewhat of our own also. A vessel is not said to conceive the liquor that is put into it. Why? because it yieldeth nothing from itself. The blessed Virgin is, and therefore is because she did. She did both give and take. Give of her own substance whereof His body was framed; and take or receive power from the Holy Ghost, whereby was supplied the office and the efficacy of the masculine seed. This is *concipiet*.

And this word is the bane of divers heresies. That of the Manichee that held, He had no true body. That had been, *virgo decipiet*, not *concipiet;* not—conceive Him, but deceive us. And that of the Valentinian, revived lately in the Anabaptist, that held He had a true body, but made in Heaven and sent into her. That had been *recipiet*, but not *concipiet*; received Him she had, conceived she had not.

His love, in so being.

From which His conceiving we may conceive His great love to us-ward. Love, not only condescending to take our nature upon Him, but to take it by the same way and after the same manner that we do, by being conceived. That, and no other better beseeming way. The womb of the Virgin is surely no such place, but He might well have abhorred it. He did not; *pudorem exordii nostri non recusavit*, saith Hilary; 'He refused not that ourselves are ashamed of;' *sed naturæ nostræ contumelias transcurrit*, 'but the very contumelies of our nature (*transcurrit* is too quick a word) He ran through them;' nay He stayed in them, in this first nine months. I say the contumelies of our nature not to be named, they are so mean. So mean indeed as it is verily thought they made those old heretics I named, and others more who yet yielded Him to be Man, to run into such fancies as they did; only to decline those foul indignities as they took them, for the great God of Heaven to undergo.

[S. Hilar. Pictavien. Lib. II. con. Arian.]

This therefore, even this, would He have set down in terms terminant, of *concipiet* and *pariet*. Trusting we would wisely judge of them, and love Him never the less, but the more even for these. *Μὴ διὰ τοῦτο ἄτιμος, ὅτι διά σε ταπεινὸς*: 'Honour Him nevertheless, because He laid down His

Nazianz.

honour for thy sake.' No; but, *quanto ille minus debita, tanto ego magis debitor;* 'the less due He took on Him, the more due from me to Him.' In a word, *quanto pro me vilior, tanto mihi charior;* 'the lower for me, the dearer to me.' It brings to mind King David's *vilior adhuc fiam,* and how God even for that regarded him the more. *Concipiet et pariet,* to conceive and bring forth in us love, honour, and due regard, even for them. It reaches both.

Gregor. Bernard. 2 Sam. 6. 22.

This sure is matter of love; but came there any good to us by it? There did. For our conception being the root as it were, the very groundsill of our nature; that He might go to the root and repair our nature from the very foundation, thither He went; that what had been there defiled and decayed by the first Adam, might by the Second be cleansed and set right again. That had our conception been stained, by Him therefore, *primum ante omnia,* to be restored again. He was not idle all the time He was an embryo—all the nine months He was in the womb; but then and there He even eat out the core of corruption that cleft to our nature and us, and made both us and it an unpleasing object in the sight of God.

Our benefit thereby.

And what came of this? We that were abhorred by God, *filii iræ* was our title, were by this means made beloved in Him. He cannot, we may be sure, account evil of that nature, that is now become the nature of His own Son—His now no less than ours. Nay farther, given the privilege to the children of such as are in Him, though but of one parent believing, that they are not as the seed of two infidels, but "are in a degree holy," *eo ipso;* and have a farther right to "the laver of regeneration," to sanctify them throughout by "the renewing of the Holy Ghost." This honour is to us by the dishonour of Him; this the good by Christ an embryo.

Eph. 2. 3. [1Cor.7.14.] Titus 3. 5.

2. Christ a new-born Babe: *et pariet.*

Et pariet; and this no more than needs. There may be *concipiet,* and no *pariet* follow. *Venerunt filii ad partum, &c.,* saith the Prophet, "The children came to the birth, and no strength to deliver." *Pariet* makes all sure.

Isa. 37. 3.

And *pariet* makes all appear. We could not tell it was *Filium;* knew not what it was, or what it would be. Till He came into the world He was as *thesaurus absconditus;* though we had it, we had it not. But when He was born, when

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come into the world, we see Him and handle Him; then He was "with us" indeed. "With us"—not as conceived of the same nature with us, but as born and now a Person among us. That which was potential in *concipiet,* made actual by *pariet.*

Ps. 19. 5.

So that this is the *Θεοφανία,* when He came forth "as a Bridegroom out of His chamber, or as the Sun from His tabernacle to run His race." And it was with a *visitavit ab*

Luke 1. 78.

alto. Thence an angel cried *Ecce,* and sounded it on earth; and a star cried *Ecce,* and proclaimed it from Heaven. Poets

[Vid. Virg. Ecl. 4.]

in the West write of it; and wise men in the East saw it, and came a long journey upon it to see Him. And what did this *pariet* bring forth? No sooner born, but a multitude of

Luke 2. 13.

heavenly soldiers sung "Peace to the earth"—belike there had been war before, but "peace" now. Nay, more than peace, *εὐδοκία*: that God had conceived a good liking, was well pleased with men. The same term to men that He

Mat. 3. 17.

useth to Christ Himself, "in whom I am well pleased"—*εὐδοκία* to both. And what would we more? What lack we now? His name.

3. Christ christened; *et vocabitur nomen.*

And now He is born, might we not leave here, and go no farther? *Rem tenemus;* what care we for the name? Yes, we must; for *Christus anonymus* will not serve. Therefore Esay, therefore the angel are careful to bear Him to His baptism, to add His name; the Prophet to intimate it, St. Matthew to interpret it. For though we have said much of Christ an embryo, and Christ a new-born nameless babe, yet nothing to that that followeth—to the *Ecce* of His name.

1. His name given by God.

This name, if it had been of man's giving, I wot well little heed had been to be taken of it. Men set great titles upon empty boxes. Nay, many times the names given by wise men fall out quite contrary. Solomon called his son Reho-

Mat. 1. 22.

boam, "the enlarger of people;" he enlarged them from ten to two. But His name, St. Matthew tells us the Prophet but brought, it was God that sent it. And the names of His imposing, there is no surer place in logic than from them. His nominals be reals. As His *dicere, facere,* so His *dici, fieri;* what is said in them comes surely to pass.

2. That name Immanuel. Gen. 49. 10.

Now there were divers names given Him at divers times. To express all His perfections, no one name was enough.

There was Jacob's name, Shiloh; that was in respect of His Father, by Whom and from Whom He was sent. There was Paul's name, Messias, Christ; that was, regard had to the Holy Ghost, by or Wherewith He was anointed. But what were these? *quid ad nos?* We have no part in them. In this we have; and till this came all was *in nubibus*, as they say. But in this, Immanuel, *Nobiscum Deus*, here come we in first. For in *Immanu* is *anu*, and in *Nobiscum nos*. And this is the first *Nobis*, and the first *cum* we find in any name of His; and therefore of all other we are to make much of it. A virgin to bear, God to be born—matter of wonder, but no benefit at all. But when we hear, it is "with us," and for us, that *Ecce* makes us look up to it. Heb. 1. 9.

Before I come to it, I would clear a doubt or two of it. 1. One of the name itself; 2. the other of the interpretation, or meaning of the name. 1. Two doubts about it.

1. It will be said, this was not His name in the end for all this, but Jesus. True: and St. Matthew knew that well enough, for he sets it down so. Yet even in that place he sets it so down, presently he vouches this of Esay of Immanuel, as if Immanuel and Jesus both came to one, as indeed they do; one infers the other. Immanuel, "God with us." Why? to what end? To save us from our sins, and from perishing by them. If there be any odds, it is in Immanuel, which is of larger compass. "God with us" to save us, though that be worth all, yet not that way only, but "with us" other ways besides; and all in Immanuel. 1. How "Immanuel," and not Jesus.

1. How "Immanuel," and not Jesus.

2. "God with us;" why, was He not also with the Patriarchs and Prophets, and Esay himself, as well as with us? He was; but not as well. Some prerogative we must allow this name, if it be but for this *ecce*. No *ecce* belongs to these. Somewhat more to St. Matthew's gospel than to Esay's prophecy. This name must needs imply a secret antithesis to His former being with us. We say nothing in saying, He is now with us, if He be not so with us now as never before. With them in types and figures of Himself; His shadow was with them; but now He Himself. With them He was even thus, in this very *Immanu;* but how? in the future tense, *concipiet pariet;* as things to come are made present to hope. But now, *conceptus est, partus est; re*, not in *spe;* all is past 2. How "with us," more than the Patriarchs.

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and done. So that now *ita nobiscum ut de nobis;* nay, *ut ipsi nos,* 'So "with us" as even of us now;' of the same substance, nature, flesh and bone that we. "With us" in *concipiet,* conceived as we; "with us" in *pariet,* born as we. Now true as never till now; now so as never so before.

The parts of that name. 1. *El, Deus.*

And now, to look into the name. It is compounded, and to be taken in pieces. First, into *Immanu* and *El;* of which, *El* the latter is the more principal by far; for *El* is God. Now, for any thing yet said in *concipiet* and *pariet,* all is but man with us; not "God with us" till now. By the name we take our first notice that this Child is God. And this is a great addition, and here, lo, is the wonder. For, as for any

Isa. 7. 15.

child of a woman to "eat butter and honey," the words that next follow, where is the *Ecce?* But for *El,* for God to do it —that is worth an *Ecce* indeed.

El is God; and not God every way, but as the force of the word is, God in His full strength and virtue; God, *cum plenitudine potestatis* as we say, 'with all that ever He can do;' and that is enough I am sure.

2. *Immanu, nobiscum;* wherein 1. *Anu, nobis.*

For the other, *Immanu;* though *El* be the more principal, yet I cannot tell whether it or *Immanu* do more concern us. For as in *El* is might, so in *Immanu* is our right to His might, and to all He hath or is worth. By that word we hold, therefore we to lay hold of it. The very standing of it thus before, thus in the first place, toucheth us somewhat. The first thing ever that we look for is *nos, nobis,* and *noster,* the possessives; for they do *mittere in possessionem,* 'put us in possession.' We look for it first, and lo, it stands here first; *nobiscum* first, and then *Deus* after.

I shall not need to tell you that in *nobiscum* there is *mecum;* in *nobiscum* for us all a *mecum* for every one of us. Out of this generality of "with us," in gross, may every one deduce his own particular—with me, and me, and me. For all put together make but *nobiscum.*

Prov. 30. 1.

The Wise Man out of Immanuel, that is *nobiscum Deus,* doth deduce Ithiel, that is *mecum Deus,* "God with me"—his own private interest. And St. Paul when he had said to

Eph. 5. 2.

the Ephesians of Christ, "Who loved us, and gave Himself

Gal. 2. 20.

for us," might with good right say to the Galatians, "Who loved me and gave Himself for me."

This *Immanu* is a compound again; we may take it in sunder into *nobis* and *cum;* and so then have we three pieces. 1. *El,* the mighty God; 2. and *anu,* we, poor we,—poor indeed if we have all the world beside if we have not Him to be with us; 3. and *Im,* which is *cum,* and that *cum* in the midst between *nobis* and *Deus,* God and us—to couple God and us; thereby to convey the things of the one to the other. Ours to God; alas, they be not worth the speaking of. Chiefly, then, to convey to us the things of God. For that is worth the while; they are indeed worth the conveying.

This *cum* we shall never conceive to purpose, but *carendo;* the value of "with" no way so well as by without, by stripping of *cum* from *nobis.* And so let *nobis,* "us," stand by ourselves without Him, to see what our case is but for this Immanuel; what, if this virgin's Child had not this day been born us: *nobiscum* after will be the better esteemed. For if this Child be "Immanuel, God with us," then without this Child, this Immanuel, we be without God. "Without Him in this world," saith the Apostle; and if without Him in this, without Him in the next; and if without Him there—if it be not *Immanu-el,* it will be *Immanu-hell;* and that and no other place will fall, I fear me, to our share. Without Him, this we are. What with Him? Why, if we have Him, and God by Him, we need no more; *Immanu-el* and *Immanu-all.* All that we can desire is for us to be with Him, with God, and He to be with us; and we from Him, or He from us, never to be parted. We were with Him once before, and we were well; and when we left Him, and He no longer "with us," then began all our misery. Whensoever we go from Him, so shall we be in evil case, and never be well till we be back with Him again.

2. *Im, cum*

Eph. 2. 12.

Then, if this be our case that we cannot be without Him, no remedy then but to get a *cum* by whose means *nobis* and *Deus* may come together again. And Christ is that *Cum* to bring it to pass. The parties are God and we; and now this day He is both. God before eternally, and now to-day Man; and so both, and takes hold of both, and brings both together again. For two natures here are in Him. If conceived and born of a woman, then a man; if God with us, then God. So Esay offered his "sign from the height above, or from the

Christ, that *Cum.*

Isa. 7. 11.

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depth beneath:" here it is. "From above," *El;* "from beneath," *anu;* one of us now. And so, His sign from both. And both these natures in the unity of one Person, called by one name, even this name Immanuel.

It is His vocation to be "with us."

Vocabit nomen. I told you, in His name is His vocation or office—to be *cum,* to come between that is, to be a Mediator, to make Him that was *contra nos, nobiscum* again. "A mediator is not of one, but God is One." God and man are two; and they were two, as they say. Were two, and two will be, till He make them one; recapitulate and cast up both into one sum; to knit *anu,* that is "we," and *El,* that is "God," with His *Im,* into one—one word and one thing, *univoce* again.

1. In nature. Gal. 3. 20.

So upon the point, in these three pieces there be three persons; so a second kind of Trinity—God, we, and Christ. *El* is God, *anu* we; for Christ nothing left but *Im,* that is *Cum,* or "with." For it is He that maketh the unity in this Trinity; maketh God with us, and us with God; and both, in and by Him, to our eternal comfort and joy.

2. In name.

Thus is He "with us;" and yet all this is but nature still. But the *nobiscum* of His name bodeth yet a farther matter. For indeed the "with us" of His name is more than the "with us" of His nature. If we make a great matter of that, as great it is and very great, behold the *ecce* of His name is far beyond it. "With us" in His nature, that is "with us" as man—that is short. We are more—sinful men; a wretched condition added to a nature corrupt. Will He be "with us" in that too? Else this of nature will smally avail us.

In sin as surety. Heb. 4. 15.

What, in sin? Nay, "in all things, sin only except." Yea, that is in being "like us," but not in being "with us." For in being "with us" except sin, and except all; the ridding us of our sin is the only matter, saith Esay after. Therefore to be with us in all things, sin itself not except. St. John's *caro factum est* will not serve, St. Paul's *fuit peccatum* must come too. In "with us" there too. I say it over again: unity of nature is not enough, He is to be "with us" in unity of Person likewise. So He was. The debtor and surety make but one person in law. That He was, and then He was *Cum,* "with us" throughly, as deep in as we.

John 1. 14. 2 Cor. 5. 21.

And this is the proper *Immanu* of His name. And this the *Immanu* indeed. And till He was thus "with us," no name

He had; He was *Christus anonymus*, 'Christ unchristened,' as it were. For His name came not till He became One "with us" in person; not till His Circumcision; not, till for us and in our names, He became debtor of the whole Law, principal, forfeiture, and all. To "the hand-writing" He then signed with the first-fruits of His blood. And then, name the Child, and give Him this name, "Immanuel." For thus He was a right "Immanuel," truly "with us." "With us" as men; "with us" as sinful men; "with us" in all things, sin itself not excepted. Col. 2. 14.

May I not add this? It is said in the text, "She shall call"—"She," that is, His mother. Why "She?" To let us understand, that she might give Him the name while He undertook this for us. But His Father, till all was discharged and the "hand-writing cancelled," till then He suspended, He gave it Him not. His mother she did, when He dropped a little blood at the sealing of the bond. But He was fain not to drop blood but to sweat blood, and to shed His blood, every drop of it, ere this "with us" were full answered. And then His Father did it too, *dedit Illi nomen super omne nomen;* then, and not before. His mother now, His Father not till then. But then He had proved Himself fully "with us" *per omnia*, when neither womb nor birth, cratch nor cross, cross nor curse, could pluck Him away from us, or make Him not to be "with us." Then *vocabit illi nomen*, both she and He; mother, Father, and all. "With us" to eat "butter and honey" seemeth much; and it is so for God. What say ye to drink "vinegar and gall?" That is much more, I am sure; yet that He did I cannot here say "with us," but for us. Even drunk of the cup with the dregs of the wrath of God, which passed not from Him, that it might pass from us and we not drink it. This name given by His mother. Phil. 2. 9. Isa. 7. 15. Ps. 69. 21. Mat. 27. 48.

This, this is the great "with us;" for of this follow all the rest. "With us" once thus, and then "with us" in His Oblation on the Altar of the Temple; "with us" in His Sacrifice on the Altar of the Cross; "with us" in all the virtues and merits of His life; "with us" in the satisfaction and satispassion both of His death; "with us" in His Resurrection, to raise us up from the earth; "with us" in His Ascension, to exalt us to Heaven; "with us," even then, when He

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seemed to be taken from us—that day by His Spirit, as this day by His flesh. *Et ecce vobiscum*, and lo, I am true Immanuel "with you" by the love of My manhood; "with you" by the power of My Godhead, still "to the end of the world."

Mat. 28. 20.

It is "Immanuel," and therein we with Him.

One more yet. He won it, and He wears this name; and in it He wears us. And it is both a comfort to us and a glory that so He wears us. That He is not, cannot be named without us; that when He is named, *et nos una Tecum Domine*, 'we also are named with Him.' In *Immanu* is *anu*, and that is we. This is not it, but this; that He hath set us in the forepart of it; *Immanu* before *El*, *Nobiscum* before *Deus*. This note is not out of place in this place, where precedence is made a great matter of; that *Immanu* is before *El*; that is, we first, and God last.

Not *Elimmanu*; but we, before Him.

Good manners would in a name compound of Him and us, that He should have stood before us, and it have been *Elimmanu* at least—*Deus nobiscum*, and *Deus* before *nobiscum*; not Immanuel, *nobiscum* before *Deus*. He before us; He the priority of the place in all reason. Booz he placed them so, and so should we I dare say, if it had been of our imposing, *Elimmanu*. It had been great arrogancy otherwise. But He giving it Himself would have it stand thus; us set before Him. There is a meaning in it. And what can it be but this? That in the very name we might read that we are dearer to Him than Himself; that He so preferred us, and that His own name doth *præ se ferre* no less, but give out to all the world the *ecce* of St. John's Gospel, *Ecce quomodo dilexit!* the *ecce* of his Epistle, *Ecce quantam charitatem habuit!* "See, how He loved them!" "Behold, how great love He bare to them!" See it in His very name. We are a part of it; we are the forepart of it, and He the latter; He behind, and we before—before Himself, and that by order from Himself: He would have it Immanuel. O! whether was greater, humility or charity in Him! Hard to say whether, but both unspeakable.

Ruth 2. 4.

Joh. 11. 36.

1 Joh. 3. 1.

We made it *sine nobis*.

Let us examine this *sine nobis*, a little. How came God from us? Nay, ask not that; but how we came from Him. For we went from Him, not He from us; we forsook Him first. Jonas tells us how; "By following lying vanities, we forsook our own mercy."

Jonah 2. 8.

If we went from Him first, then should it be in reason *nos cum Deo,* not *nobiscum Deus;* we to Him, not He to us. Did we so? No indeed. We sought not Him, He was fain to seek us. *Nos cum Deo,* that would not be; it must be *nobiscum Deus* first, or *nos cum Deo* will never be. This second then; that we began the separation—that long of us; but He begins the reconciliation. *Nobiscum* from *Deus.*

Who hath the hurt if God be without us? We, not He. Who gets by *nobiscum?* What gets God by *nobiscum?* Nothing He. What get we? *Multum per omnem modum.* Why then doth He begin, doth He seek to be with us? No reason but *sic dilexit,* and no reason of that. Rom. 3. 2.

But when He sought and offered to be with us, did we regard it? Nor that neither. You see, the Prophet here offers Ahaz a sign, bids him ask it; Ahaz would none. And as he to the sign, so we to the *signatum,* 'the thing signified;' care as little for Him or His being "with us," as Ahaz did for His sign. We can be content He in any sort will cease from us, come not at us so long as the world can be with us or we with it; care not for His being with us, till world and all forsake us. How He was fain even to force it on him! Isa. 7. 12.

Cast up these then; that He forsakes not, but being forsaken first. That being forsaken, yet He forsakes not though. That He Which should be sought to, seeks first, and seeks us by whom He shall get nothing. Yea, when we neglect Him so seeking, when Ahaz will no sign, tells him He will give him one, whether he ask or ask not; that is, will do us good not only without our seeking, but even in a manner against our wills. And tell me, if there be not as much love in *nobiscum,* as in all the rest. Isa. 7. 14, initio.

"With us," how we see. Now, "with us" why, or to what end? To more than I have now time to tell you of. Two only I name. 1. One, that of the place—"to save them from their enemies;" as them, so us. Them from Razin and Romely's son; us from the son of Romely, or Romulus, or whomsoever. If He "with us" on our side, then will He be against them that are against us; and that let us never fear neither our own weakness, nor the enemies' strength. For though we be weak and they be strong, yet Immanuel I am sure That is "with us" is stronger than they. The end wherefore *Nobiscum,* "with us." 1. To save us from our enemies.

SERM. IX.

Our fear most-what groweth, both in sin and in danger, that we look upon ourselves as if it were only *nobis;* as if never a *cum;* or that *cum* were not *El,* "the mighty God." As if with that great EL all the inferior *els* were not attendant, Micha-el, and Gabri-el; and if He will, "twelve legions of Angels." Or as if He alone with one word of His mouth, one *Ego sum,* could not blow them all down, could not make them all as those in the text, as the tails of a couple of fire-brands that have spent themselves, smoke a little, and there is all. No; if He be "with us," we need not fear what these two, nay not what all the fire-brands in hell can do against us.

Mat. 26. 53.

Joh. 18. 5.

And sure strange it is, the saints of God what courage and confidence they have taken, from this very name Immanuel. Go to, saith Esay in the next chapter, "Take your counsel, it shall be brought to nought; pronounce a decree, it shall not stand." Why? For Immanuel, "God is with us;" nothing but this name. For as it is a name, so it is a whole proposition, if you will. And after, in the fiftieth chapter, he seeks for enemies; calls them out, "Who will contend with me?" Where is my adversary? let him come near;—so little doth he fear them. And these were ghostly enemies; and this was in the point of justification. This for the Prophet.

Isa. 8. 10.

Isa. 50. 8.

Now for the Apostle. Never did champion in more courageous manner cast his glove than doth he to his ghostly enemies, to "height," to "depth," to "things present," to "things to come," to all, that none of them "shall be able to sever him" from this *Cum,* from His love. And all in confidence of *si Deus nobiscum;* in Whom He makes full account to conquer; nay, conquer will not serve—more than conquer he, ὑπερνικῶμεν.

Rom. 8. 39.

Rom. 8. 37.

Prov. 30. 1.

The reason is set down, Proverbs 30, where he betakes himself to *Ithiel* first, which is but a slip of Immanuel, *Deus mecum;* and then to *Ithiel* straight joins *Ucal,* "I shall prevail;" not I, but *El* with me. *Ithiel* goeth never alone; *Ucal* attends it still. Get *Ithiel*—if *Ithiel* be with us, *Ucal* will not be away, for *Ithiel* and *Ucal* part not.

2. To make us the sons of God.

Is this all? No; there is another in the very body of the word itself. "With us"—to make us that to God that He was this day made to man. And this indeed was the chief end of His being "with us;" to give us a *posse fieri,* a capa-

city, "a power to be made the sons of God," by being "born again of water and of the Spirit;" for *Originem quam sumpsit ex utero Virginis posuit in fonte Baptismatis*, 'the same original that Himself took in the womb of the Virgin to usward, the same hath He placed for us in the fountain of Baptism to God-ward.' Well therefore called the womb of the Church σύστοιχον to the Virgin's womb, with a power given it of *concipiet et pariet filios* to God. So His being conceived and born the Son of man doth conceive and bring forth (*filiatio, filiationem,*) our being born, our being the sons of God. His participation of our human, our participation of His Divine nature.

Joh. 1. 12.

[S. Leon. In Nat. Dom. Ser. 5. 5.]

And shall He be "with us" thus many ways, and shall not we be with Him—as many I say not, but some, as many as we can? We with Him, as He with us? Specially, since upon this issue the Prophet puts King Asa, "The Lord is with you, if you be with Him"—with you to save you, if you with Him to serve Him. It holds *reciproce*, in all duties of love, as here was love if ever. "Immanuel, God with us," requires *Immelanu*, 'us with God,' again.

Our duty to be with Him.

2 Chron. 15. 2.

He "with us" now I hope, for "where two or three are gathered together in His Name, there is He with them." But that is in His Godhead. And we are with Him; our prayers, our praises are with Him; but that is in our spirits whence they come.

In prayer, &c.

Mat. 18. 20.

These are well, but these are not all we can; and none of these, the proper 'with Him' of the day. That hath a special *Cum* of itself, peculiar to it. Namely, that we be so with Him, as He this day was "with us;" that was in flesh, not in spirit only. That flesh that was conceived and this day born, (*Corpus aptasti Mihi,*) that body that was this day fitted to Him. And if we be not with Him thus, if this His flesh be not "with us," if we partake it not, which way soever else we be with Him, we come short of the *Im* of this day. *Im* otherwise it may be, but not that way which is proper to this feast. "Thy land, O Immanuel," saith the Prophet in the next chapter; and may not I say, This Thy feast, O Immanuel? Sure no being with Him so kindly, so pleasing to Him, so fitting this feast, as to grow into one with Him; as upon the same day, so the very same way He did "with us."

In the Sacrament.

Ps. 40. 6. Heb. 10. 5.

Isa. 8. 8.

SERM. IX.

This, as it is most proper, so it is the most straight and near that can be—the surest being withall that can be. *Nihil tam nobiscum, tam nostrum, quam alimentum nostrum,* 'nothing so with us, so ours, as that we eat and drink down,' which goeth, and groweth one with us. For *alimentum et alitum* do *coalescere in unum,* 'grow into an union;' and that union is inseparable ever after. This then I commend to you, even the being with Him in the Sacrament of His Body—that Body that was conceived and born, as for other ends so for this specially, to be "with you;" and this day, as for other intents, so even for this, for the Holy Eucharist. This, as the kindliest for the time, as the surest for the manner of being with.

In Heaven.

And this is the farthest; and this is all we can come to here—here upon earth. But this is not all; there is a farther to come still. For we are not together; we are parted, He and we. He in Heaven, and we in earth. But it shall not alway so be. Beside this day Immanuel hath another day, and that day will come; and when it doth come, He will come and take us to Himself. That as He hath been our Immanuel upon earth, so He may be our Immanuel in Heaven; He with us, and we with Him, there for ever.

This of the Sacrament is a preparative to that; will conceive and bring forth the other. For immediately after He had given them the Holy Eucharist, He prayed straight that they that had so been with Him in the blessed Sacrament—

Joh. 17. 24. [Joh. 14. 3.]

"Father, My will is," My prayer, My last prayer, "that where I am they may be also."

And He is in Heaven, in the joy and glory there; and there He would have us. So *nobiscum Deus in terris* brings us to *nos cum Deo in Cœlis,* even thither. Thither may it bring us, and thither may we come and there be—He "with us," and we with Him for ever! "Immanuel" is the end of the verse: the same be our end, that so we may be happy and blessed without end!

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON MONDAY, THE TWENTY-FIFTH OF DECEMBER, A. D. MDCXV.
BEING CHRISTMAS-DAY.

Micah v. 2.

And thou Bethlehem Ephratah art little to be among the thousands of Judah; yet out of thee shall He come forth unto me That shall be the Ruler in Israel; Whose goings forth have been from the beginning, and from everlasting.

Et tu Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur Qui sit Dominator in Israel; et egressus Ejus ab initio a diebus æternitatis. ‘Ηγούμενος.

[*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me That is to be Ruler in Israel; Whose goings forth have been from of old, from everlasting.* Engl. Trans.]

The Prophet Esay had the honour to be the first that is vouched, and whose words are enrolled in the New Testament. The Prophet Micah hath the honour to be the second. That of Esay, *Ecce virgo, &c.* in the end of the first chapter; this of Micah, *Et tu Bethlehem, &c.* in the beginning of the second of the first of all the Evangelists, St. Matthew. Isa. 7. 14. Mat. 1. 23. 26.

They follow one the other; and they follow well, one on the other. That of Esay, His birth; this of Micah, the place of His birth. "Behold a Virgin shall bear," saith Esay; and Bethlehem shall be the place where she shall do it, saith Micah. His Name, saith Esay, "shall be God with us;" with us, saith Micah, "to be our Guide" and conduct us. He with us in Bethlehem in the beginning of the verse, that we with Him in eternity in the end of it.

We have first a most sure word and warrant of the Evangelist, that "the testimony of Jesus is the spirit of this pro- Rev. 19. 10.

SERM. X.

phecy;" that "this day this Scripture was fulfilled," when "He was born at Bethlehem." In St. Matthew's steps we tread when we so apply it, and so treading always sure we are we tread safely. No ἰδίᾳ ἐπιλύσει, "private interpretation" of our own head; but Micah by Matthew, the Prophet by the Evangelist—ever the best.

[Lu. 4. 21.] Mat. 2. 1. 2 Pet. 1. 20. [ἰδίας ἐπιλύσεως. G. V.]

To say truth, there is no applying it to any but to Christ, none to give it away to from Him.

1. From David to the Son of David, that is to Him, we read not of any other "born at Bethlehem." No record to be shewed but of them two.

But whatever become of that, this is sure; none had ever "His out-goings from everlasting" but He. None, of whom those words can be verified but of Him only, as Who only is the Son of the ever-living God.

3. These might serve; but it is yet more clear, this. For howsoever about Esay's *Ecce virgo* the Jews and we are not of one mind, yet for this here of Micah the coast is clear—the Jews will not quarrel us, touching it; there is on all sides between them and us good agreement.

Mat. 2. 4. For upon the coming of the wise men from the East, there was a synod of the High-priests and Scribes called at Jerusalem—the very first that we read of in the New Testament

Mat. 2. 5. —and called by the king, to resolve the point about the place of Christ's birth. And then and there it was resolved *Conciliariter*, that at Bethlehem; and resolved from this very place, for that these words were a known prophecy of the birth of Christ.

Upon which so famous an occasion, this resolution grew so notorious as it did *manare in vulgus;* the very people could

Joh. 7. 42. tell this. They argue in the seventh of John against our Saviour by it, that He could not be the Christ; for Christ was to come out of Bethlehem, (that was taken as granted,) and He came out of Galilee, as they in error thought, but that was plain *ignoratio elenchi.* For though He were there brought up, He might be born at Bethlehem; and so He was. But so, Priest and people both knew Bethlehem was Christ's *natale solum*, and that this prophecy was the evidence for it.

4. Though these be enough, yet have we a greater witness than all these from Heaven—even the star. For whether

this Scripture doth send us thither, the star doth lead us to Bethlehem straight. Never stood still till it came thither, and there it stood directly over the place, as much to say as, "Lo, there He is born." And in this will we rest, since Micah and Matthew, Prophet and Apostle, Priest and people, Christians and Jews, Heaven and earth are all with us; all testify this text pertains to Christ's birth, and so to this day properly. Mat. 2. 9. Ps. 87. 4.

It is of a place; and place and time are held weighty circumstances, specially in matter of fact or story—*Ubi et Quando*, material questions. The Apostles asked them both; *Ubi Domine?* "Where Lord?" *Quando, et quod erit signum?* "When and what shall be the sign?" Lu. 17. 37. Mar. 13. 4.

Of the time when, some other time may give occasion, if it so please God. Now, of *Ubi Domine?* the place where. There we are to-day; whereto this is a direct answer, Bethlehem is the place. That first. 1.

But then secondly, this circumstance leads us farther, to matter of substance. The place of the birth to the birth itself, and the birth to the Party born, Who is here set forth as a person. He comes forth once and again; He leads, He feeds; all acts of a person entire. 2.

Thirdly, this Person is here said to have two comings forth. 1. *Egreditur ex te*, one. 2. *Egressus Ejus ab æterno*, the other. In which two are expressly set down His two natures. 1. *Ex te*, from Bethlehem, on earth; thence He came according to His manhood. 2. *A diebus æternitatis*, "from everlasting or from eternity;" thence He came according to His Godhead. 3.

And last, to make it a full and complete Christmas in text, besides His place, Person, and natures in these two comings forth, here is His office also, to be Ἡγούμενος ὅστις ποιμανεῖ, (so doth St. Matthew turn מושל the Prophet's word; I follow no other, for sure I am I cannot follow a better translator:) *Dux, qui pascet.* One to 1. lead us and to 2. feed us, and so to conduct us from Bethlehem where this day we come first acquainted with Him, to the state of eternity whence He came out to bring us in; there to live and reign with Him for ever. 4. Mat. 2. 6.

So, I. of the Place; II. Person; III. Natures; and IV.

SERM. X.

The division.

I. II. III. IV.

Office of Christ. I. The place of His birth, Bethlehem; with her two epithets or twins as it were, 1. *Parvula*, "little;" and 2. *Ephratah*, "fruitful." II. Then, of His Person That did come forth. III. After, of both His natures; 1. As man from Bethlehem; 2. As God from everlasting. IV. Last, of His office. 1. To be our guide, to lead us, saith Micah; 2. *Dux, qui pascet;* lead us and feed us, saith Matthew, both. And so leading and feeding us, to conduct and bring us to the joys and joyful days of eternity, whither without Him we can never come; and whither till we come, we shall never be as we would be, that is, truly happy indeed. This is His office. And as His office to lead and to feed us, so our duty to be led and to be fed by Him. That follows of itself.

Mat. 2. 6.

The manner of the speech: *Et tu Bethlehem.*

Et tu Bethlehem. A word of the character or manner of the speech. For this verse hath no dependance at all on that went before. The Prophet breaks off the discourse he was in, and breaks into this of Bethlehem here, all of a sudden. This we call an Apostrophe, and it is one of the figures that be stirrers of attention.

For this we find, that while one goes on still with a tale in a continued tenour of speech, attention grows dull, and no readier way to awake it, as the masters of that art tell us, than suddenly to break off the point we were in hand with, and turn us to quite another matter, which with the strangeness will affect the hearer, and make him listen afresh, whether he will or no.

1. The Prophet doth so in this. He was but the verse before mustering garrisons and laying siege to Jerusalem, and in the midst of his tale falls from that, and presently is at Bethlehem; tells us of a new matter about a Child to be born there. This must needs move attention. Any Apostrophe will do it more or less.

2. But of all, none to that which is framed in the second person as this is. For it is not a speech of or concerning Bethlehem in the third person, (as that of Esay, "Behold, a Virgin;" so here, 'Behold, out of Bethlehem shall come:') not *enuntiative*. But it is a speech to Bethlehem in the second person; *et tu*, "and thou Bethlehem, out of thee shall there come"—*annuntiative*, which hath more vigour in it. If Esay had said, 'And thou Virgin shalt conceive,' it had been more

effectual than "Behold a Virgin shall conceive;" more a great deal.

But more specially yet, if in the second person we turn our speech *ad inanimata,* to things that can neither hear nor understand. Not, that we hold them capable of that which is spoken; but that if in any degree they were so, it is such as surely would move them. Such is the Prophet's here; turns him to the town-walls of Bethlehem, makes a set speech to them, tells them of all this matter; "And thou Bethlehem," to thee be it spoken, "out of thee shall there come." And this is very forcible, and full of life; for it intends that if the very walls and stones in them could hear or could rejoice, there is good cause they should do both; in that there should come out of them One, for Whom Jerusalem and all the cities of Judah, nay, all the world should be the better. Weigh it well, and you shall find there is more in this *et tu,* than is or can be in any *ecce* of them all. And this for *et tu,* the manner of the speech. 3

For the matter, it is an answer to the question, *ubi natus est,* of the wise men, "Where is He that is born?" Born He was, that they knew; where born, that they knew not. The star told them one, the Prophet the other. *Et claritas claritatem clarificat,* and a clear star is made more clear by a prophecy as clear, or clearer than it. For very clear it is, the prophecy, without all circuity noting, naming, and in a manner pointing to it; "And thou Bethlehem." The matter of it. I. The place; Bethlehem.

And because there were two Bethlehems, one in the tribe of Zebulon, another in the tribe of Judah; he saith it was "Bethlehem Ephratah" which is that in the tribe of Judah, as St. Matthew rather giving the sense than standing on the words cites it. There can be no error, Rachel's sepulchre was there by, "Rachel was buried at Ephratah—Ephratah, the same is Bethlehem," Moses tells us more than a thousand years before. As plain this as plain may be. No oracle of Delphos;—without any equivocation at all. 1. *Bethlehem Ephrata.* Jos. 19. 15. [1Chr. 4. 4.] Mat. 2. 6. Gen. 35. 19. Gen. 48. 7.

We have the place. Now what manner place is it? *Et tu Bethlehem, parvula. Parvula,* this "little" doth a little trouble us. Why, it is a sorry poor village, scarce worth an Apostrophe; specially, to turn from Jerusalem to turn to it. And as little likelihood, that so great a State as the Guide of 2. Bethlehem, *parva.*

SERM. X.

the whole world should come creeping out of such a corner—*Locus, et locatum* ever are equal. That birth is sure too big for this place. The Prophet dissembles it not, saw what flesh and blood would except straight; as ever they carry a conceit against some places and persons. And can any great matter come from them? What, from Bethlehem? What, out of Galilee? Nay, if so great a State, He would come from another manner place than that. *Et tu Jerusalem,* from Jerusalem, Damascus, Cæsarea; from some stately city, much better beseeming Him. These are *dictata carnis.*

John 7. 52. John 1. 46.

First, He denies not "little" it was; and not ὀλίγος but ὀλίγιστος, not *parva,* but *parvula;* "diminutively little." So little, saith the Prophet, that it was not to be reckoned *una de millibus,* not "one of a thousand," for the meanness of it. And the Evangelist makes it rather worse than better; for the Prophet's word *parvula* he turns ἐλαχίστη, that is *minima,* even the "very least of all."

Mat. 2. 6.

This he confesses; but then joins this issue, that though the *tu* be little the *ex te* may be great. *Ex te parvâ egredietur non Parvus.* As little as it is, no little Person shall come out of it. Though it be not *una de millibus* for the meanness, as saith Micah; notwithstanding, He That is to come out of it may be and is, *electus Unus de millibus,* "One of a thousand" for His choice, for His excellency. Though it not worthy to be "one of the thousands of Judah," it should send forth One That should rule the thousands of Judah, and the ten thousands of Israel. And not of Israel only after the flesh but a handful in comparison of them He should lead, but "the Israel of God," His faithful chosen people all the world over. Indeed, He had answered the objection before He made it, in Ephratah; that "little" it was but "fruitful," and not a little fruitful.

Cant. 5. 10.

Which two counterpoints make in shew a conflict or contradiction between the Prophet and the Evangelist. The Prophet saith, "Thou art the least;" the Evangelist citing Him saith the clean contrary, "Thou art not the least." *Bethlehem, minima, et non minima;* "least" and "not least"—how may both be? Well enough, both; so both be not said, regard had to one and the same thing.

Mat. 2. 6.

"Least" saith Micah, and saith true; for the compass of

the territory, "least;" for the small number of the inhabitants, "least;" for the thinness and meanness of the buildings, as was seen at Christ's Birth, not able to give lodging to any number; so "least." But then again, "not least" saith St. Matthew, and saith truly too. Not, in regard of any of the three now mentioned, but of another, able of itself alone to weigh them all down; in that it should yield *Alumnum tam grandem*, 'so great a birth' as the great Messias of the world. One, Whose only coming forth of it was able to make it not the least, nay the greatest and most famous of all the dwellings of Jacob, of the whole land, nay of the whole world then. And thus, not "the least." Though *minima* for the *tu, non minima* for the *ex te; non minima* if it were but for Him, and for nothing else. Luke 2. 7.

What shall we make of this? Nothing but what cometh from it of itself without straining. That with God it is no new thing, (nay very familiar as even the heathen have observed, so familiar as God seems to take delight in it,) to bring *maxima de minimis;* 'great out of little,' Christ out of Bethlehem. Which is plain even in nature. How huge an oak from how small an acorn! But that asks great time. From how little a grain of mustard-seed, the very *Bethlehem minima*, "the least of all seeds," how large a plant! of how fair a spread! and that in a little time, a month or two at most. Mat. 13. 32.

But we are not in nature now; in this very point here of guides and rulers, therein too it hath been no unusual thing with Him out of small beginnings to raise mighty states. Their first guide, Moses, whence came he? out of a basket of bulrushes, forlorn and floating among the flags, taken up even by chance. The great beginner of their monarchy, and not of theirs alone but the two beginners of the two mighty monarchies of the Persians and Romans, Cyrus and Romulus—from the shepherd's scrip, from the sheepcot, all three; those great *magnalia* from *parva mapalia*. And as the kingdoms of the earth from a sheepcot, so His own of the Church from a fisherboat. We may well turn to them with this Apostrophe: And thou sheepcot, out of thee have come mighty monarchs. And thou fisherboat, out of thee four of the chief and principal Apostles. Exod. 2. 3. Mat. 4. 18. 21.

SERM. X.

Mat. 11. 26. "Even so Lord," saith our Saviour, "for so is Thy pleasure." And since it is His pleasure so to deal, it is His farther pleasure, and it is our lesson out of this *Bethlehem minima*, even this, *ne minima minimi*, 'that we set not little by that which is little,' unless we will so set by Bethlehem, and by Christ and all. He will not have little places vilified.

Gen. 19. 20. "Little Zoar" will save he body, "little Bethlehem" the Zech. 4. 10. soul. Nor have, saith Zachary, *dies parvos*, "little times" despised; unless we will despise this day, the feast of humility.

Mat. 18. 6. Nor have "one of these little ones" offended. Why? for Ephratah may make amends for *parvula*, *ex te* for *tu*.

This is on God's behalf. On Christ's yet farther, to stay a little upon this "little." For though there want not divers other good congruencies why Christ should come from Bethlehem, rather than from another place. [1.] 1. For that it was Joh. 7. 42. the town of David, and He was the Son of David; and so a place not unmeet for Him to come from even in that respect, being *sedes avita*. Out of thee came David, and well therefore out of thee shall come David's Son; David's Son and David's Lord, both.

2. The surname of Ephratah puts me in mind of another; Ps. 132. 6. "Lo, we heard of it at Ephratah," saith the Psalm—there, Luke 2. 11. the first news of the Temple. And, 'Lo, we heard of Him at Ephratah' to-day by the Angel,—there the first word of the Lord of the Temple. The Temple was the type of the Church, and that was heard of at Ephratah first; and no ways incongruent that where the Church, there the Head of the Church; —Christ, and Christ's Church both at one place.

3. There is a third in the very name of Bethlehem, that is, "the house of bread." For He that was born there was "Bread." [John 6. 35.] But that will be more proper anon at *Qui pascet*.

But these, though they agree well, yet none of them so well as this, that it was *minima*—the very *miniminess* as I may say of it. For in so being, it was a place well suiting with His estate now at His *egredietur ex te*, which was the state of humility, eminent in His, if ever in any birth. Bethlehem was not so "little," but He as "little" as it. Look, what Apostrophe Micah made to the town may we make to Him, and that with better reason; and Thou Bethlehemite, Thou

wert as little among the sons of men, as ever was Bethlehem among the villages of Judah. So, *novissimum oppidorum, as* Micah calls it, suits well with *novissimus virorum,* as Esay calls Him. Isa. 53. 3.

And it was not the place alone, but all were little then. The time, *in solstitio brumali,* 'the deep of winter,' when the days are at the shortest and least. And the people He came of "little." Amos saith, "Who shall raise up Jacob, for he is small?" Small ever; but never so small, never so low brought, as at His coming forth. Then at the lowest and the very least, as being then brought under the bondage of a stranger; and he, one of "the children of Edom" that cried, "Down with them, down to the ground." One that made Rachel mourn in her grave (her grave was there hard by) for the slaughter of the poor innocents, within a while after. So place and time, and people and all, "little;" and He Himself less than all. Amos 7.2.5. Ps. 137. 7. Mat. 2. 18.

For even in the place, Micah hath not said all; for He is less yet. If "little Bethlehem" offended, what could have been said if he had gone farther, and yet not farther than St. Luke? And thou, the stable in the inn at Bethlehem, and thou the manger in the stable, *ex te egredietur,* "out of thee shall He come." These are beyond *Bethlehem parva,*—less yet; yet thence did He come too at His entrance into the world. And all these, nothing to His going out; another manner of diminution there than all these. Such was His humility on this feast of humility. Luke 2. 7.

And O thou little Bethlehem, and O thou little Bethlehemite, how do you both, both place and person, confound the haughtiness of many that yet would be called Christians, and even near Christ Himself. There is in both of you, if it were well taken to heart, enough to prick the swelling, and let out the apostumed matter of pride from a many of us, whose look, gesture, gait, and swelling words of vanity are too big for Bethlehem—whose whole carriage and course is, as if they were to be saved by one that came out of the great city Niniveh or Grand Cayre, rather than out of the little hamlet of Bethlehem.

But all this was done to bring that virtue in credit. I find no reason rendered of it but this; that by what manner of

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place He made choice of to be born at, He would teach us what manner of spirits He doth affect, to take up His residence and to rest in. "The High and Excellent" saith Esay, Isa. 57. 15. "That inhabits eternity, He also will rest with the lowly,"—with those that be no higher than Bethlehem in their own Isa. 66. 1, 2. eyes. "To them He looks;" "gives grace to them;" "to Prov. 3. 34. them He reveals what He keeps from the great ones of this Mat. 11. 25. world." And when He shall sit in all His glory He shall say, Mat. 25. 40. 45. *Quod minimis his, et Mihi.* Say it forward *affirmative*, and say it backward *negative; Quod non minimis his, nec Mihi;* "What to these *minims*, to Me;" "what not to them, not to Me neither."

To end this point then. For little Bethlehem's sake to love the virtue that is like it, and for the virtue's sake to honour it. Honour it—there is a star over it, there is a Saviour in it. Honour it for That which comes out of it, for the fruit it yields. More good comes forth out of that poor town, (*mihi*, saith the Prophet, "to me;" *nobis*, may we say, "to us all,") than from all the great and glorious cities in the world. What good, Nazianzen tells us; *Bethlehem honora parvam, quæ te inducit in Paradisum*, 'it gives us our introduction to Paradise—Bethlehem;' it gives us a Guide to-day, if we will follow Him, will bring us thither to our original happiness; nay, farther than so, to the days of eternity. And Him we must follow, and it we must honour—even this virtue, if ever we mean to come there.

II. The person.

This for the place. Now for the Person That cometh from this place. For being in speech of a place, he continues in local terms fit for a place, *egredietur ex te*. *Egredi* is 'to come forth,' and that is properly from or out of a place. And the rather he doth it, because withall it is a term that fitteth Job 1. 21. His birth well. So the Scripture saith, "Naked came I Gen. 38. 28. forth," that is, was I born. "The child that first comes forth," that is, the first is born. This word is twice repeated. 1. Once, "out of Bethlehem," *ex te*. 2. Another, "from everlasting," *ab æterno*. These two set out to us His two comings forth, that is, His two Nativities;—nativity is nothing but a coming forth. Those two, His two natures; since *nativitas est adnaturam via*, 'Nativity is but the way that leads to nature.' 1. *Egredietur ex te* as the Son of man, as

David's Son; 2. *Egressus Ejus ab æterno* as the Son of God, as David's Lord.

Egredietur ex te. *Egredietur* is the tense of the time to come. To come, when Micah wrote this, and in the future; but come, when St. Matthew cited it, and in the præter—"When Jesus was born at Bethlehem." But future and præter both are in time, so this His birth in time. III. His natures. 1. As man from Bethlehem. Mat. 2. 1

But the other hath neither future nor præter, neither mood nor tense; nay, no verb at all. It is expressed by a substantive, to shew His subsistence before all time, from all eternity.

2. *Ex* is a place. Out of it He came, so in it He was. And this birth local, as before[1] temporal. So was not His order. That hath no *ex;* that is *ab, ab æterno.* For as eternal, no place contains Him; He is every where—fills both Heaven and earth. [1 *i. e.* It was just before so spoken of.]

3. *Te;* that place is Bethlehem, a place upon earth. According to which it is said, "There shall come a root out of Jesse," (Esay's term, chap. 11. ver. 1.) and out of it "a branch," (Jeremy's, chap. 23. ver. 5.) thence *germen,* "a flower," or "blossom," (Zachary's, chap. 6. ver. 12.) and from it this fruit of Ephratah, the fruit of the virgin's womb. "Root," "branch," "blossom," and "fruit"—all of the earth, earthly. But there came forth at the same time a star too, to shew He had another more high and heavenly being. Isa. 11. 1. Jer. 23. 5. Zech. 6. 12. Luke 1. 42.

For this of Bethlehem was not His first flight as we say; the other, though it stand behind in the verse, was before that by far. *Ex utero ante luciferum: ante luciferum,* "before the star of His birth—nay, before any morning star came forth," He was come forth. *A principio* saith Micah, and it is St. John's *In principio,* the two first words of his Gospel, long before Moses' *In principio,* the two first words of Genesis. But, to leave no place to doubt of his meaning, he glosseth his *a principio* with *ab æterno,* that is "from everlasting." By which very words, "from eternity," Arius' error of *erat quando non erat* falls to the ground. For *nunquam erat quando non erat æternitas,* 'never was there, call it what you will, when eternity was not.' For as "everlasting" forwards is to *quando tempus non erit amplius,* "there shall be no more 2. As God, from everlasting. Ps. 110. 3. [Vid. S. August. Serm. in Nat. Dom. passim.] [Rev. 10. 6.]

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1. Now, let it not trouble you, that this His eternal is the plural number—"outgoings"—as if they were more than one. It is but the Hebrew phrase. They use to express the superlative ever by the substantive of the plural number; to call that man אשרי blessings, whom they mean to be most blessed. So that "outgoings" which is but one, but so high, after such a manner, so past our reach as Esay asks, *Generationem Ejus quis enarrabit,* "Who shall declare His generation?" no one, no singular will reach it; and so it is expressed plurally.

Isa. 53. 8.

2. So use they also to note out continuance. And so, it sets out to us, the continual emanation or proceeding of Him from His Father ὡς ἀπαύγασμα, the Apostle's word, as a "beam of brightness" streaming from Him incessantly. Never past—"His generation"—but, as the schoolmen call it, *actus commensuratus æternitati.* For *hodie genui Te* is true of every day; yet, because it hath coexistence with many revolutions of time, though it be indeed in itself but one drawn out along, yet according to the many ages it lasteth, it seemeth to multiply itself into many; and so is expressed plurally.

Heb. 1. 3.

Ps. 2. 7.

3. Though, the principal sense always saved, we may refer this plural to both His "outgoings;" both as Son of God before all times, and as Son of man "in the fulness of time." For this latter, though executed in time, had his outgoing (that is the decree for it went forth) *ab æterno.* Even that "out of Bethlehem" He should come; be "the Son of man," "the Saviour of mankind," and their "Guide" to eternity. Even that way also in a sense it may be said, as man He came forth *a principio, a diebus æternitatis; a principio* for the efficacy, *ab æterno* for the decree. From the beginning there went virtue forth of Him, which wrought even then when He was but forthcoming as we say, and not yet come forth. His life, His death, *ab origine mundi.* So, for the efficacy, *a principio.* As for the decree, that was gone forth from before the foundations of the world, from all eternity.

Rev. 13. 8. Eph. 1. 4.

IV. His office. So now have we this Party, twice come forth, compound of Bethlehem and eternity. And now we have Him, what shall we do to Him? But first, what shall He do to us? With God, *Officium fundatur in beneficio;* 'He first doth for us, before

He require ought of us.' This He shall do for us; He shall be to us,—משל is the word of the text, St. Matthew turns it Ἡγούμενος. 1. Which in the first and native sense is a Guide [Mat. 2. 6.] for the way, *Dux viæ* to lead us: 2. In a second, is a Captain, *Dux militiæ,* to guard us. 3. And to these two by way of paraphrase St. Matthew adds, Ὅστις ποιμανεῖ, *Qui pascet,* "a Guide That shall feed us." 1. To lead us in the way. 2. To guard us in the way. 3. To feed us in the way. In these three, His office. From a place, He came to be our Guide to a place. Still he holds on with his local terms he began with. For a guide serves properly to bring one to a place. There is in that word both the office He to perform to us, and the benefit we to receive by Him guiding. And it implieth also our duty to Him again. For if He to lead, we to be led by Him; "He is become the Author of eternal Heb. 5. 9. salvation," saith the Apostle, "to them as will obey Him and be guided by Him," and to none other.

Will ye see, first, the necessity of both those "His comings forth" for this office, to be our Guide? *Egredietur ex te,* first. He was to be of us, being to guide us; for being of us, He would the better understand our wants, and have the Heb. 4. 15. more compassion on them. Therefore if a Prophet, "A Pro- Deu. 18. 18. phet shall the Lord raise up unto you, from among your brethren;"—Moses' *egredietur ex te.* If a Prince, "your Jer. 30. 21. noble Ruler shall be of yourselves, even from the midst of you;"—Jeremy. So he, *egredietur ex te.* If a Priest, then "to be taken from men, and be ordained for men, in things Heb. 5. 1. pertaining unto God;" the Apostle's *egredietur ex te.* To[1] [[1] be] every one of these; and these three be the three great guides of mankind.

And again; as meet He should come forth "from eternity," if thither He to bring us. None can bring to a place so well as He that hath been there. There He had been, had "inha- Isa. 57. 15. bited eternity" saith Esay. Thence He came, and coming thence best knows the way thither again. So neither of His "outgoings" more than needs.

Now to our "Guide." Where the terms of way and of walking and leading meet us so thick, are so frequent all along the Scripture, as plain it is our very life is held as a journey; and we, as the schoolmen term us, *viatores,* 'in

SERM. X. state of way-faring men or travellers' all, from our coming into the world to the going out of it again, still going on in the way or out of the way, the one or the other. If so, in a journey two things we have to look to; 1. our *quo*, and 2. our *qua*. 1. *quo*, our end 'whither;' 2. *qua*, our way 'by
Joh. 14. 5. which.' St. Thomas said well, "Lord, we know not whither Thou goest; and how then can we know the way?" Right; for *ignoranti quem portum petat nullus secundus est ventus*, 'no wind is good for him that knows not for what port he is bound.' He that knows not whither he goes, wanders, and is never in his way; is never in it, for he hath none to be in.

1. First then, *quo*, 'whither?' Now the end of the verse is our journey's end, "eternity." Where if we may arrive, happy we; that is agreed on presently. So is not the way thither.

2. But yet, this I take is agreed; that if it be a ready way, we care the less for a guide; but if hard to it, then *dux nobis opus*, 'we need one.'

And sure, the way is not ready to hit; not so easy a fool may find it. It is but a foolish imagination so to ween of it.

By-ways there be divers, many cross paths and turnings in and out; and we like enough to miss it, if we venture on it without a guide. If there be not one to call to us ever and
Isa. 30. 21. anon, as Esay 30. 21. *Hæc est via, ambulate in eâ*, "This the right way, keep it;"—if not, you go you know not whither.

The first point then is to find our own want, to think we are in case to need a guide. For if we need none, this text is superfluous; "and thou Bethlehem," and Thou Christ, ye may both well be spared. If we be able to go the way without a guide, to be guides to ourselves, nay to be guides to our guides, then:—the world is come to that now.

Well, he was a wise man and a great counsellor that said
Acts 8. 31. when time was, "How can I without a guide?" and the wise
Mat. 2. 2. men at this feast were not so well persuaded of their own skill, but they sought and took directions. Let us follow them.

To get us one then. And not any one, but one that is skilful in the way: no one thing need we so to be advised of as this. For strange it is, but true it is; even they that be blind themselves will take upon them to be guides to others.

You know who said, *Si cæcus cæcum.* That *si* was no vain *si*, no idle supposition; *usque hodie*, it is done daily. But the end there is *in foveam*, a place we would not come to; and God keep us from it! Mat. 15. 14.

One then that is skilful. And where shall we have any so skilful as This, This of ours? He cannot but be so. It is sure, there were no better guide than the way itself, if the way could speak to us, and tell us when we were right or wrong in it. Now He, "He is the Way;" the Way and the End both. As God, He is the End;—the fruition of the Godhead, the end of our journey. As man, He is the Way; both Way and Guide too. His doctrine, our guide; His example, in the whole tract of His life, the very way thither. [1.] Joh. 14. 6.

Nothing remaineth but that we now set forward in this way. For as we daily sing in the *Benedictus*, He came, not to whet our wits or to file our tongues, but to "guide our feet into the way." And into what way? Not of questions and controversies whereof there is no end, about which we languish all our life long, but "into the way of peace," even of those duties about which there is no disagreement. Look but to this feast, it is St. Augustine's note, *didicerunt Magi, et abierunt; docuerunt Scribæ et remanserunt,* 'The wise men they learnt the way and they went; the Scribes they taught the way, but they tarried still behind.' O do as did the wise men, *dimittunt Scribas inaniter lectitare, ipsi pergunt fideliter adorare,* 'Let the Scribes sit still, and scan and read lectures of the way; on went the wise men on their way, and performed their worship, the end of their journey'—and so let us. This for *dux viæ*. Luke 1. 79. [Vid. S. August. Serm. 199. 2. et 200. 1. in Ep. Dom. I. II.]

And this would serve for the way, if there were nothing but the way, if that were all. But if there be enemies beset the way to stop our passage, then will not *dux*, "a guide," serve our turn; we must have *dux*, "a captain" then, (the second sense of the word ἡγούμενος,) one to guard us and to make way for us. For we are not only to be led surely without error, but safely without danger also. Such a guide we behove to have, as will see us safe at the place we would be at. And Bethlehem breeds such. Out of little Bethlehem came he that fetched down great Golias. And again, out of it this day He That "shall tread down Satan under our feet." 2. A Captain to guard us. 1 Sam. 17. 49. Rom. 16. 20.

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Dux Messias, Captain Messias, as the Angel in Dan. 9. 25. calls Him.

Dan. 9. 25. 3.

A Shepherd to feed us.

And for *Qui pascet,* we may not miss that neither. For say we be guarded from enemies; yet shall we go our journey but evil, if we faint by the way for hunger or thirst, and have not to relieve us. He is not a good guide that in that case cannot lead us where we may be purveyed of necessary food for our relief. It is all one to perish out of the way by error, and to perish in the way by want of needful refreshing. St. Matthew therefore, to make Him a complete Guide by way of supply, adds *Qui pascet;* such an One as shall lead *more pastoritio,* 'as a shepherd doth his flock;' not lead them the way only, but lead them also to "good green pasture, besides the waters of comfort;" see they want nothing. *Dux Qui pascet,* or *Pastor Qui ducet:* choose you whether, for He is both.

Ps. 23. 2.

Of all the three, the name of the place He was born in seems to favour this most; to be ominous toward *Qui pascet. Beth* is a house, *lehem* bread, and *Ephratah* is plenty; "bread," "plenty." And there was in Bethlehem a well of such water as King David, we read, longed for it—the best in all the country. Bethlehem then sure a fit place for *Qui pascet* to be born in, and *Qui pascet* as fit a Person to be born in Bethlehem. He is not meet to be ruler, saith Esay, that saith *in domo mea non est panis.* He can never say that Bethlehem is his house, and that is *domus panis,* and *in domo panis semper est panis.* Never take Him without bread, His house is the house of bread, inasmuch as He Himself is Bread; that in the house or out of it—wheresoever He is, there is Bethlehem. There can no bread want.

1 Chron. 11. 17.

Isa. 3. 7.

These three abilities then are in Christ our Leader. 1. Skill to be a Guide; 2. valour to be a Captain; 3. and for *Qui pascet,* Bethlehem, the house of bread, is His house. Of which, 1. skill serves for direction; 2. strength for defence; 3. food for refreshing.

1. *Luce sacerdotalis scientiæ,* 'by the light of His priestly knowledge;'—so He guides us, "For the priest's lips are to preserve knowledge."

Mal. 2. 7.

2. And *brachio regalis potentiæ,* 'by the arm of His royal power;'—so He guards us, for power pertains to the prince principally.

3. And for *Qui pascet*, He is Melchizedek, King and Priest; ready to bring forth as he did bread and wine. But in another manner far than he did. The bread and wine Melchizedek brought forth were not his body and blood; Christ's are. Both *Qui pascet* and *Quo pascet*. As before *Dux et Via*, "the Guide and the Way;" so now here *Pastor et Pabulum*, "the Feeder and the Food," both. Gen. 14. 18.

You may see all this represented in the shadows of the Old Testament. There is a book there called Exodus, of Israel's *egredietur* out of Egypt. Therein they had Moses for their guide; and he led them to the borders of the Holy Land, and there he left them; to shew "the law brought nothing to perfection." Then comes Joshua, whom the Epistle to the Hebrews calls Jesus, the figure of ours here, and by his conduct they were led and put in possession of the land of promise. Heb. 7. 19. Heb. 4. 8.

All this but in type of another Testament "after to be made," saith Jeremy; and "upon better promises," saith the Apostle; namely, our spiritual leading through this vale of vanity to the true land of promise, "the Heavenly Jerusalem that is from above;" whither This our Jesus undertakes to bring all those that will be guided by Him. Jer. 31. 31. Heb. 8. 6. Gal. 4. 26.

1. Observe but the correspondence between the type and the truth. Moses, when he came to lead the people, found them how? "scattered over all the land of Egypt, to seek stubble for brick," to build him a city that sought the ruin of them all. Our case right the very pattern of it; when our Guide finds us wandering in vanity, picking up straws, things that shall not profit us; "seeking death in the error of our life," till we be so happy as to light into His guiding. Exod. 5. 12. Wis. 1. 12.

2. Secondly, Moses was to them not alone *dux viæ*, 'a guide for the way;' but when enemies came forth against them, *dux militiæ*, 'a captain for the war.' Christ was so too, and far beyond Moses. For He made us way with the laying down of His life. So did neither Moses nor Joshua. Would die for it, but He would open us a passage to the place He undertook to bring us to. Was *Dux*, a Guide, in His life; *Dux*, a Captain, in His death. Isa. 53. 12.

3. Thirdly, Moses when they fainted by the way obtained in their hunger manna "from Heaven," and in their thirst "water out of the rock for them." Christ is Himself the Joh. 6. 32.

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"true Manna;" Christ, the spiritual Rock. Whom He leads He feeds; carries Bethlehem about Him.

1 Cor. 10. 4.

Plain, by the ordaining of His last Sacrament, as the means to re-establish "our hearts with grace," and to repair the decays of our spiritual strength; even "His own flesh, the Bread of life," and "His own blood" "the Cup of salvation." Bread made of Himself, the true *Granum frumenti*, "Wheat corn." Wine made of Himself, "the true Vine." Went under the sickle, flail, millstone, and oven, even to be made this Bread; "trod, or was trodden, in the wine-press alone," to prepare this Cup for us.

Heb. 13. 9. Joh. 6. 33. 48. Ps. 116. 13. Joh. 12. 24. Joh. 15. 1. Isa. 63. 3.

And in this respect it may well be said, Bethlehem was never Bethlehem right, had never the name truly till this day this birth, this Bread was born and brought forth there. Before it was the house of bread, but of the bread that perisheth; but then of the "Bread that endureth to everlasting life." That it might seem, *inter alia*, to have been one of the ends of His being born there to make it *Bethlehem veri nominis*, 'Bethlehem truly so called.'

John 6. 27.

The manner of His leading.

And this is His office. Now all the doubt will be how He can perform this office to us, go before us and be our Guide, seeing He is now in Heaven at His journey's end, and we in earth by the way still. No matter for that. He hath left us first the way traced by the steps of His blessed life, which we keeping us to, sure we are we cannot go amiss. And then, as before He came in the flesh "He led them by the hand of Moses and Aaron"—guides chosen and sent by Him—so doth He us now by the hands of those whom the Apostle three several times in one chapter calleth by this very name, Ἡγουμένους, our "guides," by whom He leads us if He lead us at all. And other leading we are not to look for any; only to pray they may lead us right, and then all is well.

Ps. 77. 20. Heb. 13. 7. Heb. 13. 17. Heb. 13. 24.

And they cannot but lead us right, so long as they but teach us to "follow the Lamb whither He goeth." For their office is but to lay forth before us the way traced by the steps that He went. Those steps, when all is done, are ever our best directions. And I mean to do but so now. As here, not to go a step out of the text, there are four or five of these steps, as many as we shall well carry away at once. And these they be.

Rev. 14. 4.

The main point is; it is a place, and so to be gone to. We take this from the Shepherds directed thither by the Angel, to resolve of *transeamus usque Bethlehem,* "that we get us to Bethlehem." There is the rendezvous to-day, there He will be first seen and saluted, there He begun with us, there we to begin with Him; where He set forth, there our setting forth to be also. Indeed, there is no finding Him but there, this feast. There the shepherds found Him this day the first; there the wise men on twelfth-day, the last. But thither they came both; both the shepherds directed by the Angel, and the wise men guided by the star. The shepherds—in them, the Jews; the wise men—in them the Gentiles. The shepherds—in them unlettered persons. The wise men—in them the profoundest clerks. The shepherds—in them mean men. The wise men—in them great states[1]. Be what we will be, at Bethlehem to begin, all. Thither to go to Him, thence to set out after Him. *Transeamus usque Bethlehem.*

Luke 2. 15.

Luke 2. 12.

Mat. 2. 9.

[1 *i. e.* Personages, here as elsewhere in a sense now obsolete. See Todd's Johnson.]

How shall we do that? What, shall we go in pilgrimage to the place? We learn a shorter course of the Apostle, "The righteousness of faith," saith he, "speaketh on this wise; say not thou in thy heart, Who shall go over the sea for me? that were to bring Christ again into earth. But what saith it? The word is near thee, in thy mouth, and in thy heart." And this it is. Bethlehem hath here two twins—an epithet, a virtue or two. Get but them, get but your souls possessed of them, it will save you a journey. You shall never stir hence, but be at Bethlehem standing where you do.

Rom. 10. 6. 8.

Parvula is the first; you know, Bethlehem is "little." And look, what little and low is in quantity, that is little in our own eyes and lowly in quality. Get that first, humility, it is the Bethlehem of virtues where He in great humility was found this day. If we begin not there, we lose our way at the first setting out. For this is sure; where eternity is the *terminus ad quem,* there humility is the *terminus a quo.* Humility in the first comma of the sentence, where eternity is the period, as in this verse it is. And even here now at the first is Christ like to lose a great part of His train. The Pharisees are gone, all too big for Bethlehem they; and with them all that are τι μέγα, "some great matter," in their own sight. Touching whom we may use the Apostrophe;

1. By humility; *Parvula.*

Acts 8. 9.

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"And thou Bethlehem" art too "little" for these great conceits. None of them will come out of thee, or come at thee by their will—every one of them is a cunning guide himself;
Ezek. 13. 3. and no guide they, but *sequuntur spiritum suum*, "their own bold spirit," bid Bethlehem farewell; at it they come not. Well, *parvula* is the first.

2. By fruitfulness; *Ephrata.*

The next station is to the next virtue, and that is Ephratah, "fruitfulness;"—so it signifies: little it is, but fruitful. Fruitful, first, that it brought forth Him; for He hath brought forth, seen come of Himself saith Esay, *longævum*
Isa. 53. 10. *semen*, "a lasting seed;" the fruit whereof to this day
Ps. 72. 16. "shaketh like Libanus, and as the green grass covereth all the earth." I mean the Christians that were, are, or ever shall be. How great an Ephratah of how little a beginning! It is not only little, but Ephratah too; and by that know it. For indeed, good heed would be taken that we go not to the wrong Bethlehem; not to Bethlehem Zebulon, that is Bethlehem on the sands, (so lay Zebulon by the sea,) "Bethlehem the barren;" but to "Bethlehem Judah," "Bethlehem Ephratah," that is "Bethlehem the fruitful." That is, to humility to add fruitfulness, I mean plenteousness in all good works. Else it is not Ephratah, not right. Not right repent-
Luke 3. 8. 1 Thes. 1. 3. ance unless it be Ephratah, "bring forth fruits of repentance;" nor faith, without "the work of faith;" nor love, "without the labour of love;" nor any other virtue without her Ephratah. Ephratah is not the surname of humility only, but even of the rest too—repentance Ephratah, and faith Ephratah; *et sic de cæteris*, if they be true. Else be they but *vites*
Hos. 10. 1. *frondosæ*, "leaves and nothing else;" *simulachra virtutum*, and not virtues indeed; of Zebulon, not of Judah; and so, not the right.

3. In good works; Bethlehem.

Fruitful then, and of what fruit? That is in the very name itself of Bethlehem. Not the fruit of the lips, a few good words, but "the precious fruit of the earth," as St. James
James 5. 7. calleth it—*lehem*, "good bread;" that fruit. Such fruit as
[Acts 24. 17.] St. Paul carried to the poor saints at Jerusalem, "alms and
Rom. 15. 28. offerings." That is the right fruit; *cum signavero fructum hunc*, "it hath the seal on it" for right. Such as the Philippians sent him for supply of his want, whereby he knew they were alive again at the root; in that they thus fructified,

yielded this fruit of a "sweet odour and wherewith God was highly pleased," as there He tells them. Phil. 4. 18. 10.

It was not sure without mystery, that the Temple was first heard of at Ephratah, at this "fruitful" place. No more was it, that which the Fathers observe of the trees, that were used about it. Not a post of the Temple, not a spar, nay not so much as a pin, but was made of the wood of a fruit-bearing tree; no barren wood at all in it. No more was it, that the Altar of the Temple was founded on a threshing-floor (Araunah's) where good corn was threshed. All to shew, it would be plenteous in feeding and clothing, and such other pertaining to this of Ephratah. Which, however they be with us, will be the first and principal point of inquiry at the day of doom; even about feeding and clothing, and other works of mercy. Ps. 132. 6. 2 Sam. 24. 25. Mat. 25. 35. Mat. 25. 36. 42, 43.

4. By both joined. *Bethlehem parvula et Ephrata.*

Now if we could bring these two together, make a conjunction of them in *Gemini*, it were worth all. For I know not how but if there be in us ought of Ephratah, if we happen to be any thing fruitful but in any degree, away goes *parvula* straight. Straight we cease to be little; we begin to talk of merit and worth, and I wot not what. Indeed, if we be all barren and bare, it may be then and scarce then neither, but peradventure then we grow not high-minded. But so we fall still upon one extreme or other. If fertile, then proud; if humble, then barren. We cannot get to be humble yet not fruitless, or to be fruitful yet keep our humility still. Not Ephratah and *parvula* together. But that is the true Bethlehem, and "there was He born." And thus far I hope we have been led right, and are in our way. Ps. 87. 4.

His manner of feeding. By the Sacrament. Bethlehem. Gen. 3. 6. John 6. 48.

But leading is not all. Here is *Qui pascet* too, and we may not pass it. For to that He leads us also, *Dux Qui pascet*. We followed a false guide at first that led us to the forbidden fruit, the end whereof was *morte moriemini*. This now will lead us to a food of the nature of the Tree of Life, even the Bread of life, by eating whereof we shall have life in ourselves, even life immortal. That is His food He leads us to. And if we would forget this, both the Person and the place—the Person, *Qui pascet*, "That shall feed;" and the place, Bethlehem, "the house of bread," would serve to put us in remembrance of it. Even of the breaking of bread, which the

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Church as this day ever hath, and still useth as the Child-house feast.

We speak of the *transeamus usque Bethlehem*, "going thither." That may we even locally do and never go out of this room, inasmuch as here is to be had the "true Bread of life that came down from Heaven." Which is "His flesh" this day born, which "He gave for the life of the world," called by Him so, the true Bread, the Bread of Heaven, the Bread of life—and where that Bread is, there is Bethlehem ever. Even *stricte loquendo*, it may be said and said truly, the Church in this sense is very Bethlehem no less than the town itself. For that the town itself never had the name rightly all the while there was but bread made there, bread (*panis hominum*) 'the bread of men.' Not till this Bread was born there, which is *Panis Angelorum*, as the Psalm calleth it, "and man did eat Angels' Food." Then, and never till then, was it Bethlehem; and that is in the Church, as truly as ever in it. And accordingly the Church takes order we shall never fail of it. There shall ever be this day a Bethlehem to go to—a house wherein there is bread, and this bread. And shall there be Bethlehem, and so near us, and shall we not go to it? Or, shall we go to it, to the House of Bread, this Bread, and come away without it? Shall we forsake our Guide leading us to a place so much for our benefit?

John 6. 51.

John 6. 32. 41. 31.

Ps. 78. 25.

Ubi Domine, was the Apostle's question; and his answer *Ubi corpus, ibi aquilæ*, "where the body is, there the eagles will be." Let it appear we are so, for here is the "body."

Lu. 17. 37.

Else do we our duty to Him but by halves. For as our duty to *Dux* is to be led, so our duty to *Qui pascet* is to be fed by Him. To end. And thus *ducendo pascit*, and *pascendo ducit*, 'Leading He feeds us, and feeding He leads us' till He bring us whither? Even to *a principio*, back again to where we were at the beginning; and at the beginning we were in Paradise. That our beginning shall be our end. Thither He will bring us—nay, to a better estate than so; to that whereunto, even from Paradise, we should have been translated, to the state of eternity, to the joys and joyful days there; even to glory, joy, and bliss eternal. To which He bring us, even our blessed Guide, That this day was in Bethlehem born to that end, "Jesus Christ the righteous!"

[1 John 2. 1.]

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON WEDNESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCXVI.
BEING CHRISTMAS-DAY.

PSALM lxxxv. 10, 11.

Mercy and Truth shall meet; Righteousness and Peace shall kiss one another.
Truth shall bud out of the earth; and Righteousness shall look down from Heaven.

Misericordia et Veritas obviaverunt sibi; Justitia et Pax osculatæ sunt.
Veritas de terra orta est; et Justitia de Cœlo prospexit.

[*Mercy and Truth are met together; Righteousness and Peace have kissed each other.*
Truth shall spring out of the earth; and Righteousness shall look down from Heaven. Eng. Trans.]

I HAVE here read you two verses out of this Psalm, which is one of the Psalms selected of old by the primitive Church, and so still retained by ours as part of our office or service of this day, as being proper and pertinent to the matter of the feast, and so to the feast itself. For the meeting here specified was to be at the birth of the Messias: so saith Rabbi Moses, and other of the Jews. Was at the birth of our Saviour: so say the Fathers with uniform consent, and *eo nomine* have made this a Christmas-day Psalm.

As his manner is, the Psalmist in it under one compriseth the type and the truth both; by those things which befell the people of the Jews, the Church typical, shadowing out those things which were to befall the Antitype of it, Christ and His Church. For, *primâ et propriâ intentione,* it cannot be denied but the Psalm was first set according to the letter upon the turning back of the captivity of Babel. But the Prophet

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knew well that was not their worst captivity, nor should be their best delivery. There was another yet behind concerned them more, if they understood their own state aright, which was reserved to the Messias to free them from. To that he points. Even that the Apostle complains of wherein "the soul is led away captive under sin and Satan," the very true Babel indeed as which bringeth with it everlasting confusion, from which Christ, the true Zerubbabel, is to set us free—us and them both.

Rom. 7. 23.

The sum.

There is a meeting here. A meeting at a birth. A birth that did them in Heaven, Righteousness by name, good to behold. The meeting in *obviaverunt*, the birth in *orta est*, the pleasure to behold it in *prospexit de Cœlo*. *Prospexit* is to see with delight, as when we look into some pleasant prospect.

A meeting qualified, for the manner. For they do not meet and pass by, but meet and salute as friends with an *osculatæ sunt*, a sign of love begun or renewed.

This meeting is of four. Four which of themselves, *proprie loquendo*, are nothing but attributes or properties of the Divine nature, but are here by the Psalmist brought in and represented to us as so many personages. Personages, I say, inasmuch as they have here personal acts ascribed to them. For to meet, to kiss, to look down, are all of them acts personal. And look, how the Psalmist presents them so we treat of them, in the same terms the text doth.

At a birth, at *orta est*, these four meet here; at *orta est Veritas*, "the birth of Truth" *de terra*, "from the earth." For two *ortus* there were; and this, not His *antesæcularis ortus de Cœlo*, 'His birth before all worlds from Heaven,' but His *ortus de terra*, 'His temporal birth from the earth.'

Lastly, the birth of this birth as I may say, the effect it wrought. Of which more there are in the neighbouring verses. Here in these, besides the meeting occasioned by it, there is but one; that such a spectacle it was as it drew Righteousness itself from Heaven to look at it. Time was when Righteousness would not have done so much; not have vouchsafed a look hitherward; therefore *respexit nos Justitia* is good news. That then and ever since she has beheld the earth and the dwellers in it with a far more favourable regard than before. And all for this birth's sake.

And when was all this? When He that saith of Himself "I am the Truth,"—when He was born upon earth; for *orta est Veritas,* and *natus est Christus* will fall out to be one birth. What day soever that was, this meeting was upon it. And that was this day, of all the days of the year. The meeting and the day of this meeting here all one, and the birth of Christ the cause of both. So being this day's work, this day to be dealt with most properly. Joh. 14. 6.

Onward we have here four honours of this day, every one of the four giving it a blessing. 1. It is the day of *ortus Veritatis,* 'Truth's birth;' 2. and the same, the day of *occursus Misericordiæ,* 'the meeting here mentioned;' 3. and of *osculum Pacis,* 'the kiss here expressed;' 4. and of *prospectus Justitiæ,* 'Righteousness' gracious respect of us.' These from each of them in several. And generally, the day of reconciling them all.

Holding us to these, we are to speak of the 1. Meeting, the 2. Parties, the 3. Birth, and the 4. Effect here specified to come of it. [I.] Of this meeting in Christ; then, [II.] in Christianity, not to be broken off by us but to be renewed, and specially this day. The division. I. II.

Here is a meeting, and that is no great matter if it be no more. How many meet we as we pass to and fro daily, and how little do we regard it? But that meeting is casual. I. 1. The meeting. Not casual.

Somewhat more there is in set meetings. It was not by hap, not *obviaverunt* simply but *obviaverunt sibi. Sibi* sheweth they had an intent; they came forth on both sides, not to meet any fifth person, but to meet one another. But of purpose.

But not every set meeting is memorable; this is. I find a Psalm here made in remembrance of it. And lightly songs be not made, but *de raro contingentibus;* not of ordinary, but of some special great meetings. And that memorable.

The greatness of a meeting groweth three ways. 1. By the parties who; 2. the occasion whereon; and 3. the end whereto they meet. All three are in this. The parties in the first verse, the occasion and end in the second. The occasion a birth, an occasion oft of making great persons meet; and the end that comes of it, that Righteousness, who is to be our Judge and to give the last sentence upon us, beholds us with an aspect that promises favour.

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2. The parties.

The occasion and the end we shall touch anon. Now of the parties. If the parties great, the meeting great. The conjunction of the great lights in Heaven, the interview of great States on earth, ever bodes some great matter. Who are the parties here? Four as high, as excellent attributes, as there be any in the Godhead. Or, to keep the style of the text, four as great States as any in the Court of Heaven.

The manner of their meeting.

These meet, and in what manner? Great states meet otherwhile in a pitched field. Not so here. This is an *obviaverunt* with an *osculatæ sunt:* they run not one at another as enemies; they run one to another, and kiss as loving friends. And that which makes it memorable indeed is, that these parties in this manner thus meet, who if all were well known were more like to turn tail than to meet. One to run from another; nay, one to run at another to encounter, rather than run one to another to embrace and kiss. Not meet at all; at least not meet thus, standing in such terms as they did.

Not Mercy and Peace, or Truth and Righteousness;

Mercy and Peace if they two had met, or Truth and Righteousness, they two, it had not been strange. But for those that seem to be in opposition to do it, that is it—that makes this meeting marvellous in our eyes.

but Mercy and Truth, Righteousness and Peace.

Will ye stay a little and take a view of the Parties? Four they are. These four, 1. Mercy, and 2. Truth, 3. Righteousness, and 4. Peace. Which quaternion at the first sight divides itself into two and two. Mercy and Peace, they two pair well; they be *collectaneæ,* as Bernard saith of them in one place, 'bed-fellows,' sleep together; *collactaneæ,* as in another place, 'sucked one milk, one breast' both. And as these two, so the other two, Truth and Righteousness, seem to be of one complexion and disposition, and commonly take part together. Of these Mercy seems to favour us; and Peace no enemy to us nor to any (seeing we must speak of them as of persons) mild and gentle persons both. For Righteousness I know not well what to say: *gestat gladium,* and I fear *non frustra.* Nor of Truth, who is *vera* and *severa,* 'severe' too otherwhile. These I doubt are not like affected. The reason of my doubt. One of them, Righteousness, it is told here for great news, that she but "looked down hitherwards from Heaven." Before then she would not have done that. A great sign it is of heart-burning, when one will not do so

[S. Bern. in Annun. Serm. I.]

Rom. 13. 4.

much as look at another—not endure his sight. We cannot promise ourselves much of her. No, nor of Truth. One was so bold in a place to say, *omnis homo mendax*, and feared no challenge for it. By that it seems all stands not well with her neither. So then two for us, two against us. Rom. 3. 4.

For their order. Mercy is first, and Peace last. With both ends we shall do well enough. God send us to do but so with the midst! Yet this is not amiss that they which favour us less are in the midst; hemmed in on both sides, closed about with those that wish us well; and they between us and them. On the one side, Mercy before; on the other, Peace behind. Their order, Mercy first, Peace last.

Another; that in this double meeting Mercy sorts not herself, goes not to Righteousness; nor Righteousness to her but to Peace. A kind of cross meeting, as it were, there is—the better hope of accord. Mercy and Righteousness have no symbolizing quality at all, no hope of them; but Truth with Mercy hath. There is Truth as well in the promise of Mercy as in the threat of Justice. Their sorting, Mercy and Truth.

And it stands yet better between the other two, Righteousness and Peace. Melchizedek, which is by interpretation "King of Righteousness," the same is "King of Salem, that is, of peace." He That "is after the order of Melchizedek," King of both, like enough to set accord between them two—both of them His lieges. This for the view of the Parties. Righteousness and Peace. Heb. 7. 2. Heb. 6. 17.

These meet here; but what is *obviaverunt* without *osculatæ sunt?* Better let them stand in sunder still, and never meet. There seems to be two meetings implied. One *obviaverunt* without, and another with *osculatæ sunt.* The occasion.

Before they met here, they were parted the one from the other. For they that meet come from divers coasts. Before this meeting they have been in divers quarters, one from the other, and not come together thus a good while.

Their distance in place grew from their distance in affection, estranged one from the other. That they meet not I will not say; but that they meet not thus, ever before. Else, what remarkable thing were there in this meeting, or worth the composing of a Psalm, if it had been familiar with them thus to meet every other, nay any other day?

How came they then asunder that it should be a marvel to see them meet? Since naturally they are not strangers, all

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four in the bosom of God from all eternity—attributes all four of His undivided Essence. So, not divided of themselves; not of themselves then. That they were divided, it was about us; the quarrel ours, that made them part company. Thus I gather it: if at Christ's birth they met, at Adam's fall they parted; if when Truth was born on earth they came together, when Truth perished from the earth they fell in sunder. That was when the first lie was told, and believed—and that was *nequaquam moriemini*—by Adam, and thereby God much wronged. So that Adam's cause it was, and so ours that first divided Heaven, yea the very attributes in God we see, and so in a sort God Himself. So they parted first. It could not be said by the Apostle that Christ "pacified all things in Heaven and in earth," if there had not in Heaven been somewhat to be taken up.

Of their severing; not from themselves. But from Adam's fall.

Gen. 3. 4.

Col. 1. 20.

For all this yet, I deny not but they might and did meet once before. But it was an *obviaverunt* without an *osculatæ sunt;* never both these till now. Out of Christ and before His birth, they met in opposition; in Christ and at His birth, did these four lights come to meet and to be in conjunction now. They met before, *obviaverunt;* but instead of *osculatæ* it was *altercatæ sunt.* While Mercy and Peace would have Adam's and our case relieved, Righteousness and Truth would by no means endure it. The plea is drawn up and reported at large by Bernard[a] in his first Sermon upon the Annunciation. Mercy began, for out of her readiness to do good she is here, she is ever foremost. Her inclination is, or rather she herself is an inclination, to pity such as are in misery, and if she can to relieve them, yea though they deserve it not. For, which is the comfort of the miserable sinner, she looks not to the party, what he is or what he hath done or deserved, but what he suffers, in how woeful and wretched a case he is. And her plea is, *nunquid in vanum?* "What hath God made all men for nought?" "What profit is in their blood?" It will make God's enemies rejoice. Thither it will come, if God cast them clean off. What then, "will He cast them off for ever, will He be no more entreated? Hath God forgotten to be gracious?" With these and such like *pii susurri,* as he

So their first meeting was in opposition.

Mercy's plea.

Ps. 89. 47.

Ps. 30. 9.

Ps. 74. 18.

Ps. 77. 7, 8.

[a] [Vid. S. Bern. in Annun. beatæ Mariæ, Serm. 1. ab eo quod scriptum est "Non cessabat Pax non ei Misericordia" usque ad finem.]

calls them, did she enter into God's bowels, and make them yearn and melt into compassion. And certainly, if there were none to stand against us, there were hope Mercy had prevailed.

But Truth must be heard too, and she lays in just matter of exception; pleads, *Deus erat Verbum;* what is God but His Word? and His word was—as to Adam, *morte morieris,* so to his sons, *anima quæ peccaverit,* "the soul that sinneth that soul shall die." God may not falsify His word; His word is the truth. Falsify the truth? That may not be. Truth's reply. Joh. 1. 1. Gen. 2. 17. Ez. 18. 20.

And then steps up Righteousness and seconds her. That God as He is "true in His word," so is He "righteous in all His works." So, to *reddere suum cuique,* "to render each his own," to every one that is his due; and so to the sinner, *stipendium peccati,* "the wages of sin," that is "death." God forbid, the Judge of the world should judge unjustly! That were, as before to make truth false, so here to do right wrong. Righteousness seconding her. Ps. 145. 17. Rom. 6. 23.

Nay, it went farther, and they made it their own cases. What shall become of me? said Righteousness. What use of justice if God will do no justice, if He spare sinners? And what use of me, saith Mercy, if He spare them not? Hard hold there was, inasmuch as *perii nisi homo moriatur,* said Righteousness, 'I die, if he die not.' And *perii, nisi misericordiam consequatur,* said Mercy, 'if he die I die too.' To this it came; and in those terms brake up the meeting, and away they went one from the other. Truth went into exile, as a stranger upon earth:—*Terras Astræa reliquit,* she confined herself in Heaven, where so aliened she was as she would not so much as look down hither upon us. The first meeting broken up. [Ovid Met I. 150.]

Mercy, she stayed below still. *Ubi enim Misericordia esset,* saith Hugo well, *si cum misero non esset?* 'Where should Mercy be, if with misery she should not be?' [Hug. de S. Victor. Annotat. Elu. in Ps. C. 63. init.]

As for Peace, she went between both, to see if she could make them meet again in better terms. For without such a meeting, no good to be done for us.

For meet they must, and that in other terms, or it will go wrong with us; our salvation lies a bleeding all this while. The plea hangs, and we stand as the prisoner at the bar, and know not what shall become of us. For though two be for us,

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there are two against us, as strong and more stiff than they. So that much depends upon this second meeting, upon the composing or taking up this difference. For these must be at peace between themselves, before they be at peace with us, or we with God. And this is sure; we shall never meet in Heaven, if they meet no more.

And many means were made for this meeting many times, but it would not be. Where stayed it? It was not long of Mercy, she would be easily entreated to give a new meeting—no question of her. Oft did she look up to Heaven, but Righteousness would not look down. Not look? not that? small hope she would be got to meet that would not look that way-ward.

Indeed, all the question is of her. It is Truth and she that hold off, but specially she. Upon the birth you see here is no mention of any in particular but of her, as much to say as the rest might be dealt with; she only it was that stood out. And yet she must be got to meet, or else no meeting.

No meeting till Justice satisfied.

All the hope is, that she doth not refuse simply never to meet more, but stands upon satisfaction; else Righteousness should not be righteous. Being satisfied, then she will; remaining unsatisfied, so she will not meet.

All stands then on her satisfying; how to devise to give her satisfaction to her mind that so she may be content once more not to meet and argue as ere-while, but to meet and kiss; meet in a joint concurrence to save us, and set us free.

And indeed, *hoc opus*, 'there lies all;' how to set a song of these four parts in good harmony, how to make these meet at a love-day, how to satisfy Justice upon whom all the stay is.

Not in any but the Christian religion.

And this, say I, no religion in the world doth or can do but the Christian. No choir sing this Psalm but ours, none make justice meet but it. Consequently, none quiet the conscience soundly but it; consequently, no religion but it. With all religions else at odds they be, and so as they are fain to leave them so; for means in the world have they none how to make them meet. Not able for their lives to tender Justice a satisfaction, that will make her come in. The words next before

Ps. 85. 9.

are, "that glory may dwell in our land." This glory doth dwell in our land indeed. And great cause have we all highly

to bless God That hath made "our lot to fall in so fair a ground." That we were not born to inherit a lie; that we were born to keep this feast of this meeting. For bid any of them all but shew you the way how to satisfy Justice soundly, and to make her come to this meeting; how God's word may be true, and His work just, and the sinner find mercy and be saved for all that—they cannot. The Christian only can do it, and none else. All beside for lack of this pass by the wounded man, and let him lie still and bleed to death. Ps. 16. 6. Lu. 10. 31, 32.

Bid the Turk. All he can say is, Mahomet's prayer shall be upon you. Mahomet's prayer, what is that? Say he were that he was not—a just man, a true prophet; what can his prayers do but move Mercy? But God's justice, how is that answered? Who shall satisfy that? Not prayers;—Justice is not moved with them, hears them not, goes on to sentence for all them. He can go no farther; he cannot make Justice meet.

Bid the Heathen. He says better yet than the Turk. They saw "that without shedding of blood" there was no satisfying Justice, and so "no remission of sin." To satisfy her, sacrifices they had of beasts. But "it is impossible," as the Apostle well notes, "that the blood of bulls or goats should satisfy for our sins." A man sin, and a beast die! Justice will none of that. What then, will ye go as far as some did, "the fruit of my body for the sin of my soul?" Nor that neither. For if it were the first-born, the first-born was born in sin; and sin for sin can never satisfy. This meeting will not be there. Heb. 9. 22. Heb. 10. 4. Mic. 6. 7.

Bid the Jew. He can but tell you of his lamb neither. And while time was, that was not amiss; while it stood in reference to St. John Baptist's Lamb, "the Lamb of God" this day yeaned, as having the operation, the working, in the virtue of That. That being now past, there is no more in the Jews' than in the Gentiles' sacrifice. Beasts both; both short of satisfying. So for all that these can do or say, no meeting will there be had. Joh. 1. 29.

Only the Christian religion that shews the true way. There is One there thus speaketh to Justice; "Sacrifice and sin-offerings Thou wouldst not have; then said I, Lo, I come." He, "of Whom it was written in the volume of the book that Ps. 40. 6, &c.

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He should do that feat," *corpus autem aptasti Mihi*, "make Him a body to do it in," and He will do it. Give Him an *ortus est*, let Him be but born, He will make them meet straight;—Justice and all. For all the world sees, if order could be taken that He, that the Son of God, the Word and Truth eternal would say, "Lo, I come;" would take our nature upon Him, and in it "lay down His soul an offering for sin;" there were good hope of contenting Justice, and that the meeting would go forward. *Deus sanguine in suo*, "God with His blood;"—what sin in the world would not that serve for? What justice in Heaven or earth would not that satisfy? If ye speak of an expiation, a ransom, an *ἀντάλλαγμα*—Christ's own word—a perfect "commutation," there it is. This had, Justice will meet, embrace, kiss Mercy, shake hands, join now friends; *Inveni enim in quo repropitier*, "I have found that now, wherewith I hold myself fully content and pleased." This way ye shall make them meet, or else let it alone for ever.

Eph. 5. 2. [Is. 53. 10.]

Mat. 16. 26.

Job 33. 24.

Ver. 11. "Truth shall bud out of the earth; and Righteousness shall look down from Heaven."

3. The birth. *Veritas orta est de terra.*

And this is it the Christian religion sets before us; how the Son of the Most High God of Heaven and earth took on Him our nature, that in our nature, for our nature, He might make to God (even *stando in terminis justitiæ suæ*, as the schoolmen speak, 'standing on the terms of His most exact strict justice,') a complete, full, every way sufficient satisfaction. And this, lo, makes the meeting. This honour hath the Christian religion above all other; this glory doth dwell in our land; that these four by Christ's birth in it are brought not only to *obviaverunt sibi*, but even to *et osculatæ sunt*.

And if this be the glory, be not they the shame of Christian profession that cherish in their bosoms, and entertain with stipends such as are come to this phrenzy I will call it, to say, what needs any satisfaction? What care we whether Justice meet or no? that is in effect what needs Christ? Cannot God forgive offences to Him made, of His free goodness, of His mere mercy, without putting His Son to all this pain? Fond men! if He would quit His justice or waive His truth, He could; but His justice and truth are to Him as essential, as intrinsically essential, as His mercy; of equal regard, every

way as dear to Him. Justice otherwise remains unsatisfied; and satisfied it must be either on Him or on us. For with beasts or prayers it will not be, and it will hold off till it be. If Justice be not so met with, it will meet with them; and they had better "meet a she-bear robbed of her whelps," than meet Justice out of Christ's presence. Prov. 17. 12.

To us they meet this day at the Child-house. For these great lights could not thus meet but they must portend some great matter, as it might be some great birth toward. The astrologers make us believe, that in the horoscope of Christ's Nativity there was a great trigon of I wot not what stars met together. Whether a trigon or no, this tetragon I am sure there was, these were all then in conjunction, all in the ascendant, all above the horizon at once at *orta est* "the birth of" *veritas* "the truth" *de terrâ* "from the earth," the occasion of drawing these four together.

Veritas will fit Christ well Who of Himself said, *Ego sum Veritas*, "I am the Truth." So is He—not that of the former verse which is but *veritas secunda*, the truth spoken or uttered forth; He the *Veritas prima*, "the first Truth" within. That depends upon this. Then are the words uttered true, when there is an adequation between them and the mind. So, 'the first Truth' He is. Christ the Truth: *Veritas prima.* Joh. 14. 6.

The first and last both. For now by His coming He is the adequation of the Word and the Work, the Promise and the Performance. That way He is Truth too, the truth of all types, the truth of all prophecies; for "in Him are all the promises yea and Amen"—yea, in the first truth; Amen, in the last. The actual verifying is the truth when all is done, and that He is by His birth. And *Veritas secunda* too. 2 Cor. 1. 20.

And as the truth fits His nature, so doth earth man. Of whom God, "earth thou art;" to whom the Prophet thrice over, "Earth, hear the word of the Lord;" by whom the wise man, *Quid superbis?* "Why should earth be proud?" *Germinet terra Salvatorem*, "Let this earth bring forth a Saviour"—be the *terra promissionis*, the blessed Virgin, who was in this the land of promise. So was this very place applied by Irenæus in his time, who touched the Apostles' times; so by Lactantius; so by St. Hierom and St. Augustine. Those four meet in this sense, as do the four in the Christ *de terra.* Gen. 3. 19. Jer. 22. 29. Ecclus. 10. 9. Isa. 45. 8. Iren. Lib. III. cap. 5. Lact. Lib. IV. cap. 12. [S. August. En. in Ps. 85 vul. 84.] [S. Hierom. Com. in Ps. 85. vul. 84.]

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text. *Quid est veritas de terrâ orta? est Christus de fœminâ natus. Quid est Veritas? Filius Dei. Quid terra? Caro nostra.* 'What the truth? Christ. What the earth? our flesh.' In those words they find this feast all.

[S. Aug. ubi supra.]

Christ's *orta est* double.

For *orta est*, it is double; therefore *de terrâ* is well added.

1. *de Cœlo.*

Another *ortus* he had *de Cœlo;* to wit, His heavenly Divine nature which as "the day sprung from on high," and He in regard of it called *oriens* by Zachary in the New Testament.

Lu. 1. 78.

2. *De terra.*

But this here is *de terrâ;* for the word properly signifies "the shooting forth of a sprig out of the ground," and He

Zech. 3. 8.

in regard of this *ortus* called "the Branch" by Zachary in the Old.

Orta de.

2. And there is more in *orta.* For, it is Rabbi Moses' note, that is properly when it springeth forth of itself, as the field flowers do, without any seed cast in by the hand of man; so, saith he, should the Messias come, take His nature not only in, but *de,* 'of' the earth. Not bring it with Him from Heaven, the error of the brain-sick Anabaptist, but take it

Gal. 4. 4.

of the earth; be "the woman's seed," "made of a woman,"

Isa. 11. 1.

"out of the loins of David;" *Virga de radice Jesse,* "the root of Jesse"—nothing more plain.

Orta est.

3. And yet more from *orta est.* For that the truth, while it is yet unaccomplished but in promise only, it is but as the seed under ground, hid and covered with earth, as if no such thing were: as soon as ever it is actually accomplished as this day, then does it spring forth as it were, is to be seen above ground; then *orta est de terrâ,* in very deed.

4. The effect.

Of the effect. Now births are and have been divers times the ending of great dissensions, as was this here. For by this birth took end the two great houses; an union of them by it.

On Truth, she is gained.

First, by this Truth is gained; Truth will meet now. That truth will come to this Truth, *tanquam minus dignum ad magis dignum,* 'as the abstract to the archetype.' And Truth being now born of our nature, it will never we may be sure be against our nature; being come of the earth, it will be true to his own country; being made man, will be for man now all he can.

By this means one of the opposites is drawn away from the other; got to be on our side. It is three to one now. Righteousness is left all alone; and there is good hope she will not

stand out long. For, lo, here is good news; first, that *respexit de Cœlo*, "she yet looks down from Heaven now."

So as this birth in earth you see works in Heaven, and by name upon Righteousness there. For though there were none in Heaven but it wrought upon them, yet the Psalm mentions none but Righteousness. For of all, she the least likely; and if she be wrought on, the rest there is no doubt of. How can there? they are all won to us already. On Righteousness.

With Righteousness it works two ways; first, "down she looks." Whether it was that she missed Truth, to see what was become of her, and not finding her in Heaven cast her eye to the earth. But there, when she beheld *Verbum caro factum*, "the Word flesh," the truth freshly sprung there where it had been a strange plant long time before, *aspexit* and *respexit*, she looked and looked again at it. For a sight it was to move, to draw the eye; yea a sight for Heaven to be a spectator of, for the Angels to come down and look at, for Righteousness itself to do so too. *Παρακύψαι* is the Angel's word in St. Peter; *διακύψαι* is the Septuagint's word here. Both mean one thing. The Greek word is to "look," as we say, "wishly" at it, as if we would look *διὰ*, even "through it." The Hebrew word,—that is as if "Righteousness did beat out a window," so desirous was she to behold this sight. 1. She looks down. John 1. 14. 1 Pet 1 12.

And no marvel; for what could Righteousness desire to see and satisfy herself with, that in Him was not to be seen? A clean birth, a holy life, an innocent death; a Spirit and a mouth without guile, a Soul and a body without sin. In Him she beheld them all. Them, and whatsoever else might yield her full satisfaction. "Lay Judgment to the rule and Righteousness in the balance," nothing oblique will be found in Him, nothing but straight for the rule; nothing *minus habens*, but full weight for the balance.

Thus when "Truth from the earth," then "Righteousness from Heaven." Then, but not before. Before Righteousness had no prospect, no window open this way. She turned away her face, shut her eyes, clapped to the casement, would not abide so much as to look hither—at us, a sort of forlorn sinners; not vouchsafe us once the cast of her eye. The case is now altered. Upon this sight she is not only content in some sort to condescend to do it, but she breaks a window through

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to do it. And then, and ever since this *orta est*, she looks upon the earth with a good aspect; and a good aspect in these celestial lights is never without some good influence withal.

Down she comes. Ps. 85. 13. 1. To meet. 2. To kiss.

But then within a verse after, not only "down she looks" but "down she comes." Such a power attractive is there in this birth. And coming, she doth two things. 1. Meets first; for upon the view of this birth they all ran first and "kissed the Son." 2. And that done, Truth ran to Mercy and embraced her; and Righteousness to Peace, and "kissed" her. They that had so long been parted, and stood out in difference, now meet and are made friends; howsoever before removed, *in ortu Veritatis obviaverunt sibi;* howsoever before estranged, now *osculatæ sunt.*

And at that birth of His well met they all, in Whom they meet all: the Truth He is, and *per viscera Misericordiæ* He came, "through the tender mercies of our God;" and He is made to us Righteousness, and He is our Peace. All meet in Him, for indeed all He is; that no marvel they all four meet where He is That is all four.

Lu. 1. 78. 1 Cor. 1. 30. Eph. 2. 14.

And at this meeting Righteousness she was not so off-ward before but she is now as forward, as forward as any of the rest. Mark these three.

1. Lets not Peace prevent her, as Mercy did Truth; but as Mercy to Truth first, so she first to Peace—as forward as Mercy every way.

2. Nay more forward than Mercy, for Mercy doth but meet Truth, and there is all; but she as more affectionate not only "meets Peace," but "kisses her." And indeed Righteousness was to do more, even to kiss, that it might be a pledge of forgetting all former unkindness, that we may be sure she is perfectly reconciled now.

Ps. 85. 13.

3. And one more yet, to shew her the most forward of them all, out of the last verse. At this meeting she follows not, draws not behind, she will not go with them; she is before, leaves them to come after and bear the train; she, as David, is before the Ark, puts St. John Baptist from his office for the time; Righteousness is his forerunner, "Righteousness shall go before," tread the way before Him, the foremost now of all the company. By all which ye may know what a look it was she looked with from Heaven.

Thus ye see Christ by His coming "hath pacified the things in Heaven." A peace of Hosannah is *pax in Cœlis.* There cannot be *pax in terris* till there it be first. But no sooner there it is, but it is peace in earth straight, which accordingly was this day proclaimed by the Angels. So by the virtue of this birth, Heaven is at peace with itself; and Heaven with earth is now at peace. So is earth too with itself, and a fulfilling of the text by this meeting is there too. Col. 1. 20. Lu. 2. 14.

The Jews, they represent Truth; to them it belongeth properly. For Truth was where were *eloquia Dei,* "the oracles of God;" and they were with the Jews. The Gentiles they claim by Mercy, that is their virtue. Where was Mercy but where was Misery? and where was Misery but with them that "lay in darkness in the shadow of death?" And that was the Gentiles' case before this *orta est.* But when "the partition wall was broken down" and the two met in one, then also in a sense Mercy and Truth met together. So these two. Rom. 9. 4. [Rom. 3. 2. Lu. 1. 79.

And so the other two likewise. For Righteousness she was where the Law was—for that the rule of Righteousness where the Covenant of the Old Testament was, "Do this and live," the very voice of Justice. But Peace was where Christ was, in the Gospel. *Ipse est Pax nostra,* for "He is our Peace;" Peace and Peace-maker both, *Qui fecit utrumque unum,* That hath made the Law and the Gospel, the Old Testament and the New, to be bound together now both in one volume.

II. Of this meeting in Christianity.

Thus we have done with Christ. I would now apply this meeting to ourselves another while. For I ask, did this hold, did these meet only in Christ? Do they not in Christianity likewise? Yes, there too. With Christ came Christianity; look, what in His birth now, in the new birth of every one that shall be the better by it, even the same meeting of the very same virtues all.

Mercy and Truth first to meet. Truth of confession; confession of our sins; which if with fig-leaves we seek to cover and confess not, "there is no truth in us." And some truth there is to be, at least this truth, or no meeting with Mercy. But when this truth cometh forth, Mercy meeteth it straight. Will ye see the meeting? *Peccavi,* said David—there is Truth. *Transtulit Dominus peccatum,* saith Nathan—there is 1 Joh. 1. 8. 2 Sam. 12. 13.

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Mercy; Mercy and Truth met together. *Homo in terris per Veritatem stimulatus peccâsse se confitebatur, et Deus in Cœlis per Misericordiam flexus confitentis miserebatur.* 'Truth pricked man to confess his sins; and Mercy moved God to pity him confessing,' and sends Mercy to meet Truth.

[Hug. de S. Victor. Annotat. Elu. in Ps. c. 63. ad fin.]

Will ye go on to the other verse? It holds there too, this. For where a true confession is by man made, *Veritas de terrâ orta est,* "Truth is budded out of the earth." And so it must ere "Righteousness will give us a good look from Heaven." But will, as soon as it is: for when this truth springs freely from the earth to our own condemnation, immediately upon it, Righteousness shews herself from Heaven to our justification. Will ye see this too? "Lord be merciful to me a sinner"—there is truth from the earth. *Descendit domum suam justificatus,*—there is Righteousness from Heaven.

Lu. 18. 14.

But will ye mark, here are two truths, and in either verse one. This latter is the truth of *veritas orta est,* of Christ's religion. And in this treaty it was an article of *Imprimis,* Mercy not to meet any but them that profess the truth of Christ's birth from the earth. Both these were born together; by and by upon the birth of Christ the truth, the other birth also of Christian truth, did flourish and spread itself all over the earth. The whole world before given over, and even grown over with idolatry, quite covered with the mist of error and ignorance, began then to entertain the Christian profession, and by it to "worship God in spirit and truth"—the true religion which is never true, if it have not this meeting. And this meeting it cannot have, if it have not the means of it, *ortus Veritatis de terrâ.*

The same say we likewise for the "Righteousness which looked down" and shewed herself. It was not that of the Law which never came past the top of Mount Sinai, but a new Righteousness cast in a new mould; a Heavenly one which never saw the earth nor the earth it before, before this birth—which is the righteousness of Christ revealed in His Gospel; when that truth sprang, this righteousness looked down upon it.

Now as this of Mercy and Truth enter us; so Truth—not Truth alone, but Truth with Truth's pair—with Righteousness, carry us forward to God. Truth is not enough; not the

truth of religion never so known, never so professed; not without Righteousness. Truth is but the light to guide us, Righteousness is the way to bring us thither. A light is to see by; a way is to go in; so is Righteousness. It follows straight, *ponet gressus in viâ,* "Righteousness shall set us in the way" of His steps. Steps, that is the course of life. For *scienti,* by knowledge of the truth and not *facienti* by the practice of righteousness, *peccatum est illi,* saith St. James; and *plagæ multæ,* saith St. James' Master. Sin in that man that serves these two is less pardonable, and more punishable than in any other.

Ps. 85. 13.

Jas. 4. 17.

Lu. 12. 47.

And then, turn Righteousness to Peace, and they will not meet barely but more than meet, "kiss" in sign there is between them more than ordinary affection. *Fac Justitiam et habebis Pacem;* St. Augustine stands much on this. "Eschew evil and do good," saith he—there is Righteousness. And then "seek Peace," and ye shall not be long in seeking it; she will come forth herself to meet Righteousness and kiss her. And this he assures us as a certain sign to know on the one side true Righteousness, for that tends to Peace not to questions and brabbles whereof there never will be end; so on the other side true Peace that kisses Righteousness comes not together like Samson's foxes by the tails, by indirect means, but clearly and fairly; such means as all the world will confess to be right and good.

Ps. 34. 14.

[S. Aug. in Ps. 85. vul. 84.]

Jud. 15. 4.

Now mark the order how they stand. Mercy leads to Truth, and the knowledge of it; and Truth to Righteousness, and the practice of it; and Righteousness to Peace, and the ways of it—"guides our feet" first "into the way of Peace." And such a way shall there always be, do all the controversy-writers what they can, a fair way agreed upon of all sides, questioned by none, in which whoso orders his steps aright "may see the salvation of our God." Even the way here chalked out before us; to shew Mercy, and speak Truth; do Righteousness, and follow Peace. And by this rule proceeding in the points whereto we are come already, even those truths wherein we are otherwise minded would in due time be revealed unto us.

Luke 1. 79.

This is Zachary's peace; and this of his well followed in the end will bring us Simeon's peace, *nunc dimittis in pace;*

Luke 2. 29.

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to be dismissed, "to depart hence in peace." And *pax in novissimo*, "peace at the latter end," is worth all. Peace in the end is a blessed end, and the beginning of a peace which never shall have end. Mercy our beginning, and Peace our end. This for the meeting; as in Christ, so in Christianity or the course of a Christian man's life.

The continuance of this meeting.

Now a word for the continuance of this meeting. For I ask again, met they to part? By no means; but as they be together now, so to continue still. We had much ado to get them together thus. Now we have them so, let us keep them so in any wise. For as this meeting made Christianity first; so there is nothing mars it but the breaking it off again; no greater bane to it than the parting of these.

[S. August. in loc.]

Let me tell you this: St. Augustine is very earnest upon this point of the keeping of Righteousness and Peace upon this Psalm and this verse, and of Truth and Mercy together in the next, upon *Misericors* and *Verax* against them that would lay hold on Mercy and let go Truth. O, saith he, that will not be; they met together, they will not part now; either without either will not be had. And so of the two others. There be that would have Peace, and pass by Righteousness. *Tu forte unam habere vis, et alteram non vis*, saith he, 'you would gladly have one—Peace; and for Righteousness you could be contented to spare it. Ask any, would you have Peace? With all my heart, he will answer. There is no having one without the other; *osculantur hæ, amant hæ*, why they kiss, they love together.' *Si amicam Pacis non amaveris, non amabit te Pax*, 'if ye love not her friend, that is Righteousness, she will none of your love.' Take that from St. Augustine.

Set this down then; Christianity is a meeting. One cannot meet. Two there must be, and they may. But it is not a meeting of two, but of two with two; so, no less than four. As Christ Himself was not one nature, so neither doth Christianity consist in any one virtue; not under four. There is a *quaternion* in Christ; His 1. Essence and His 2. Person, *Οὐσία* and *Hypostasis, in Divinis*. His 3. Flesh and His 4. reasonable Soul, *in humanis*. Answerable to these four are these here, these four to His four.

And as it is a meeting, so a cross meeting of four virtues

that seem to be in a kind of opposition, as hath been noted. No matter for that. They will make the better refraction; the cool of one allay the heat, the moist of one temper the drought of the other. The soft virtues need to be quickened, the more forward to be kept from *altum sapere.* So are the elements of which our body, so are the four winds of which our breath doth consist which gives us life. And these in the text have an analogy or correspondence with the elements, observed by the ancients. 1. Truth as the "earth, which is not moved at any time." 2. *Quasi fluvius pax,* saith Esay, "peace as a water-stream," "the quills[1] whereof make glad the City of our God." 3. Mercy we breathe and live by, no less than we do by air; and 4. Righteousness, she *ventura est judicare sæculum per ignem,* in that element.

Ps. 93. 1.
Isa. 66. 12.
Ps. 46. 4.
[1 *i. e.* streams. The word is obsolete.]
Isa. 66. 16.

You may happen to find one of these in Scripture stood much upon, and of the other three nothing said there, but all left out. Conceive of it as a figure, Synecdoche they call it. As ye have here man called earth; yet is he not earth alone, but all the other three elements as well. No more is Christianity any one but by Synecdoche, but in very deed a meeting of them all four.

It deceived the Gnostic, this place; "This is eternal life, to know Thee." Knowledge, saith he, is it, as if it were all; and so he bade care for nothing else but to know, and knowing live as they list. The Encratite, he was as far gone the other way; he lived straightly, and his tenet was, *Non est curandum quid quisque credat, id curandum modo quod quisque faciat,* 'So that ye hold a straight course of life, it skills not what ye hold in point of faith.' No meeting with these, single virtues all.

Joh. 17. 3.
[Vid. Epiphan. adv. Hær. Lib. 2. init. Iren. 1. 30. Comp. Pope's Essay on Man, Ep. 3. l. 305, 6.]

Yes, it skills. For both these were wrong, both go for heretics. Christianity is a meeting, and to this meeting there go *pia dogmata* as well as *bona opera*—Righteousness as well as Truth. Err not this error then, to single any out as it were in disgrace of the rest; say not, one will serve the turn, —what should we do with the rest of the four? Take not a figure, and make of it a plain speech; seek not to be saved by Synecdoche. Each of these is a quarter of Christianity, you shall never while you live make it serve for the whole.

The truth is,—sever them, and farewell all. Take any one

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[S. Bern. in Annun. Beat. Mari. Serm. 1.]

from the rest, and it is as much as the whole is worth. For, as Bernard well observed, *non sunt virtutes si separentur*, 'upon their separation they cease to be virtues.' For how loose a thing is mercy, if it be quite devoid of justice! We call it foolish pity. And how harsh a thing justice, if it be utterly without all temper of mercy! *Summa injuria* then, that is 'injustice at the highest.' Mercy, take Truth away, what hold is there of it? Who will trust it? Truth, take Mercy from it, it is severity rather than verity. Then Righteousness without Peace, certainly wrong is much better—better than perpetual brabbling. And Peace without Righteousness, better a sword far. This, if you sunder them. But temper these together, and how blessed a mixture! Set a song of all four, and how heavenly a melody!

Entertain them then all four: 1. hope in Mercy; 2. faith in Truth; 3. fear of Righteousness; 4. love of Peace; *O quam præclara concordia!* O how loving a knot! how by all means to be maintained! how great pity to part it!

The time of this meeting.

A little of the time now, when this meeting would be. No time amiss, no day in the year but upon entreaty they will be got to meet. Yet if any one day have a prerogative more than another, of all the days in the year on this day most kindly; the day we hold holy to the memory of this meeting; the day of *orta est*, the occasion of it. In remembrance of the first meeting then, they are apt and willing to meet upon it again; forward ever to meet the day they first met of themselves. But Christ this day born, this day to meet of course. One special end that He was born was that at His birth this meeting might be. If to-day then they should not meet, that were in a sort to evacuate Christ's birth, if there should be a *Veritas orta* without an *obviaverunt sibi;* so that if we procure it not, we had as good keep no feast at all.

What is then the proper work of this day, but still to renew this meeting on it? For Christ's birth we cannot entertain, but all these we must too, necessary attendants upon it every one. They be the virtues of His Nativity, these. At His birth Christ bethought Himself of all the virtues which He would have to attend on Him then; and these He made choice of then, and for ever, to be the virtues of this feast.

The sooner and the better to procure this meeting, the

Church meets us, as Melchizedek did Abraham, "with bread and wine," but of a higher nature than his far; prepares ever this day a love-feast, whereat they may the rather meet. Where Truth from the earth may look up to Heaven and confess, and Righteousness from Heaven may look down to earth and pardon; where we may shew Mercy in giving where need is; and offer Peace in forgiving where cause is; that so there may be an *obviaverunt*, a "meeting" of all hands.

And even so then let there be. So may our end be as the end of the first verse, in peace; and as the end of the second, in Heaven! So may all the blessings that came to mankind by this meeting, or by the birth of Christ the cause of it, meet in us and remain upon us, till as we now meet together at the birth, so we may then meet in a "perfect man in the measure of the fulness of the age of Christ;" as meet now at the Lamb's yeaning, so meet then at the Lamb's marriage; "be caught up in the clouds then to meet Him," and there to reign for ever with Him in His Kingdom of Glory!

Eph. 4. 13.

1Thes.4.17.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON FRIDAY, THE TWENTY-FIFTH OF DECEMBER, A. D. MDCXVIII.
BEING CHRISTMAS-DAY.

LUKE ii. 12—14.

And this shall be a sign unto you; ye shall find the Child swaddled, and laid in a cratch.
And straightway there was with the Angel a multitude of Heavenly soldiers, praising God, and saying,
Glory be to God on high, [and peace upon earth, and towards men good-will].

Et hoc erit vobis signum: [invenietis Infantem pannis involutum, et positum in præsepio.
Et subito facta est cum Angelo multitudo militiæ Cœlestis laudantium Deum, et dicentiam:
Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis. Latin Vulg.]
And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger.
And suddenly there was with the Angel a multitude of the Heavenly host, praising God, and saying,
Glory to God in the highest, and on earth peace, good-will toward men. Engl. Trans.

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OF these three verses the points be two; 1. the Shepherd's sign, and 2. the Angel's song. The sign is a remain of *Angelus ad pastores,* 'the Angel's speech to the shepherds.' We called it, as the Angel himself called it, a sermon; *evangelizo,* the word he useth is to "preach."

Of which sermon there are two parts; 1. His birth the verse before, 2. His finding in this. For this is a double feast; not only the feast of His Nativity, but the feast of His Invention also. Therefore the Angel makes not an end with

"unto you is born," but tells them farther; it is not enough Christ is born, but to take benefit by His birth we are to find Him. *Natus est* His part, *Invenietis* ours.

Of *natus est* somewhat hath formerly been said. *Invenietis* now follows and follows well. For what is *natus est* without *invenietis?* Such a one there "is born." What shall we be the better, if we "find" Him not? As good not born, as not known—to us all one. *Nobis nascitur, cum a nobis noscitur.* Born He may be before; but *nobis natus,* 'to us He is born when to us He is known,' when we find Him; and not before. *Christus inventus* is more than *Christus natus.* Set down *invenietis* then first.

Invenietis leads us to *Hoc erit signum.* For how shall they find Him without a sign? So come we from *Christus natus* to *Christus signatus. Natus* "born," to be found; *Signatus,* 'signed or marked,' that He may be found. Born He is, that they know: and when, they know;—*hodie.* And where, they know—in Bethlehem. To Bethlehem they will; but when they come there, how then? In such resort, the town so full of strangers, as "no room in the inns," whither should [Lu. 2. 7.] they turn them? What could they wish, but *O quod erit signum! Natus est;* O that He were *signatus!* O that we had a sign to find Him by!

Their wish is honest and good, and pity any that seeks Christ should want a sign to find Him by. The Angel will not suffer that, but before he end his speech he takes order for their sign, and this it is. When ye come to Bethlehem, never search in any house or chamber; in a stable, there shall you find a "Babe swaddled and laid in a manger;" you [Lu. 2. 12.] would little think it, but that is He. And so *signo dato,* 'this sign given,' the sermon ends. For to find Christ is all, all in all. The division. I.

A sermon would have an anthem of course; it hath so. And one suitable, if it might be. An Angel preached it, and no man; it would be a choir of Angels, and not of men, to sing it. So it is; *Gloria in excelsis,* all the Fathers call it *hymnum Angelicum,* 'the Angels' hymn or anthem.'

This is set down in the two latter verses. The 1. choir that sing it, in the former; the 2. song itself, the ditty of it so, in the latter. 1. The choir: in it five. 1. Who? That II. 1.

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there were certain Heavenly personages first. 2. In what habit? that in the habit of soldiers to see to. 3. What number? that a great multitude of them. 4. What they did? that they took up this hymn and fell on praising God. 5. And fifthly, when? that they did it instantly upon the speech ended.

[2.] The song: that consists of three strains. There are in it 1. God, 2. earth, and 3. men; these three first. And then three to these three; 1. glory, 2. peace, 3. good-will. Each sorted to other; 1. glory to God; 2. peace to the earth; 3. to men a good-will.

So have you the sign and the song, the one to balance or counterpoise the other; the song to sing away the sign, to make amends for the manger. The sign very poor and mean, the song exceeding high and heavenly. *Paupertas in imis* the sign, 'poverty at the lowest;' *Gloria in excelsis* the song, "glory at the highest." That well might Leo ask, *Quis est iste Puer tam parvus, tam magnus?* 'What Child is this so little, and so great withal?' *Tam parvus ut in præsepi jaceat, tam magnus ut Ei concinant Angeli;* 'so little as He lies in a cratch, so great though as He hath Angels to sing to Him;'—the whole choir of Heaven to make Him melody. It is a course this, the Holy Ghost began it here at His birth, and after observed it all along, *Sociare ima summis, et insolita solitis temperare;* 'to couple low and high together, and to temper things mean and usual with others as strange every way.'

3. Out of these we shall learn, 1. First, what our duty is, to find Christ. The Angel presupposes this, that being born we will not leave till we have found Him; till we can say
John 1. 41. (it was the first word of the first Apostle) Εὑρήκαμεν, "We have found"—found the Messias. *Invenietis;* by all means "to find" Christ. 2. Then how to find Him, at what sign. 3. And last, when we have found Him how to salute Him, with what words to praise God for Him. For Him; both for His birth, and for His invention. All considered, His invention to us no less behooful than His Nativity. And this day to be no less solemnized, for *invenietis* His 'finding,' than for *natus est,* "His very birth itself." It is more often found in the first Fathers by the name of *Theo-*

phania, 'His appearance' or being found, than by the name *Genethlia,* 'of being born into the world.' The Angels' *evangelizo* reacheth to both; their *gloria in excelsis* is sung for both.

The work of the day is *invenietis,* to "find" Christ. We shall not be better for *natus est,* if we find him not. Find Him we cannot, if first we find not a sign to find Him by. *Erit vobis signum,* and *hoc erit,* saith the Angel, "a sign ye shall have;" and "this shall be it;" "ye shall find Him swaddled and laid in a manger." 1. [Lu. 2. 12.]

Signs never come amiss, but are then so necessary, as we cannot miss them, when we should miss without them; when no sign, no *invenietis,* as here. For if a sign, if this sign had not been given, no *invenietis;* Christ had not been found. Not been found, for never had been sought in such a place. Had not the Angel thither directed the shepherds, had not the star thither pointed the Magi, neither the one nor the other would ever there have sought Him. A *non est inventus* had been returned by both. I. The sign.

And reason; for some kind of proportion there would be between *signum* and *signatum,* and if the sign be a place as here, between *locus* and *locatus.* A chief Person in a chief place, a Lord and Saviour something Lord and Saviour-like. To Bethlehem they will. Set the sign by, let them alone, say nothing to them. When they came thither, they would never go to an inn, or ostrie, but to the very best house in the town. Or if to an inn, to the fairest chamber in it; or to a chamber at least; never to the stable, there to look in the manger for *Christus Dominus.* To the stable we go to look for a horse, to the crib for *bos cognovit et asinus*—for one of them; never thither to seek for the Saviour of the world. Isa. 1. 3.

Nay, if in their search passing by, by hap they had lighted upon such a birth—a Child so lying; it may be they would have pitied the poor Babe and the mother, but have gone on their way and sought farther. Never, I dare say, taken Him for Christ the Lord. And if one should have bid them, 'Stay, for this is the Child the Angel spake of,' they would have shaken him off and said with as great scorn as they, 1 Sam. 10. *Nunquid poterit iste salvare nos,* "What shall this 1 Sam. 10 27.

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be our Saviour trow?" For *invenietis* is not all, to "find" Him; but finding Him, to apply the Angels' words unto Him; to believe of this Child thus there lying, that He should be Christ the Saviour, *gaudium omni populo*, "the joy of the whole earth." It goes hard, this.

[Serm. V. init.]

We said when time was, this message was so high as no man meet to bring it but an Angel of Heaven. We say now *ex alio capite*, this sign was so unlikely, no man was meet to give it but an Angel only. And it was well it was an Angel. If it had been any else, His birth would have seemed, as His

[Lu.24.11.]

Resurrection did, λῆρος, "a feigned tale;" no man's affidavit would have been taken for it.

What were the shepherds like to think of this? Sure, thank Him for *natus est*, the news of His "birth," but not for His sign. *Erit signum* they like well, but not *hoc erit*. If He had given them no sign, it would have troubled them. Now the sign given troubles them worse. For this sign they know not what to make of it; it is so poor a one, it is enough to make them half in the mind to give over their journey, as not caring for *invenietis*, whether they find Him or no. If His sign be no better, as good lost as found. Always this is out of the *evangelizo vobis*,—no part of it; for no good news thus to find Him.

And we, if we admit a conference with flesh and blood, when we lay together the sign, and of Whom it is the sign; we find to our thinking a great disparagement, and, I know not how, thoughts arise in our hearts, as if some better sign would have done better. The meaning is, we would find Christ fain, but we would find Him in some better place. Half Jews we are all in this point; we would have a Messias in state. *Hoc erit*, "this it shall be," saith the Angel. "Shall be;" but should it be this? No: how should it be? Let us see. Why, this shall be the sign; ye shall find the Child, not in these clouts or cratch, but in a crimson mantle, in a cradle of ivory. That, lo, were somewhat Saviour-like; *hoc erit signum*.

But in vain take we upon us to teach the Angel; we would have we know not what. We forget St. Augustine's *distingue tempora;* as the time is the Angel is right, and a fitter sign could not be assigned. Would we have had Him come in power and great glory? and so He will come, but not now.

He that cometh here in clouts, He will come in the clouds one day. But now His coming was for another end, and so to be in another manner. His coming now was, as we say in the Collect, "to visit us in great humility;" and so, His sign to be according. [Coll. 1st. Sund. in Adv.]

Nay then I say, first go to the nature of a sign: if Christ had come in His excellency, that had been no sign, no more than the sun in the firmament shining in his full strength; *hoc non erit signum.* Contrary to the course of nature it would be, else it is no sign. The sun eclipsed, the sun is sackcloth; that is *signum in sole,* "the sign indeed." And that is the sign here: "the Sun of Righteousness" entering into His eclipse begins to be darkened in His first point, the point of His Nativity. This is the sign say I, and that had been none. 1. Lu. 21. 25. Mal. 4. 2.

I say again; it is not only *signum,* that is not all, it is *signum vobis.* We shall do well to look to *vobis.* There is a matter in that, for whom this sign was given;—not the persons so much, as the condition. For if He had been so gloriously born, such as these should never have been suffered to come near Him. But this is a sign for you—you that keep sheep and such other poor people; you have a Saviour too. He is not the Saviour of great states only, but even of poor shepherds. The poorest of the earth may repair to Him, being no other place but this, and by this sign to find Him, and so *hoc erit signum vobis.* 2.

I say thirdly, *Vobis,* and take in ourselves too. So *hoc erit signum.* For what praise or thanks had it been for us to have believed in Him, born in all glorious manner? But being thus born with this sign, if now we do it, τοῦτο χάρις καὶ κλέος, to speak in St. Peter's phrase, "this hath thanks and praise with God," and so *hoc erit signum.* 3. 1 Pet. 2. 19, 20.

Fourthly, without regard of them or of us, I say that even in regard of Himself *hoc erit signum.* Would there be a proportion between the sign and the *signatum?* There is so. This holds good proportion with the ensuing course of His life and death. And all considered, it is even *signum adæquatum.* We may well begin with Christ in the cratch; we must end with Christ on the Cross. The cratch is a sign of the Cross. They that write *de re rusticâ,* describe the form of 4.

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making a cratch cross-wise. The scandal of the cratch is a good preparative to the scandal of the Cross. To be swaddled thus as a child, doth that offend? What then, when ye shall see Him pinioned and bound as a malefactor? To lie in a manger, is that so much? How then, when ye shall see Him hang on the cross? But so,—*primo . . . . . ne discrepet imum;* 'that His beginning and His end may suit well and not disagree,' *sic oportuit Christum nasci,* 'thus ought Christ to be born,' and this behoved to be His sign.

[Horat. Ep. ad Pison. 152.]

5. But then to remove this scandal, I say fifthly: that the less glorious, the more glorious; the less glorious His sign, the more glorious He. And even in this respect of His glory, He was to be born under this sign. Had He come in the power and great glory we spake of, what great matter had it been for Him then to have done things powerful and glorious? But coming in this sort, these same *panni* and *præsepe* were an evident sign of the power of His might, in nothing so manifest as in this, that from so poor a beginning He was able to advance so glorious a work. It was much from a babe floating in the flags of Nilus in a basket of bulrushes, Moses, to gather himself a people, even the nation and kingdom of the Jews, and to deliver his law. It was infinitely much more from this Babe here lying in the cratch, to work the bringing in of the Gentiles, and the turning about of the whole world, and to publish His Gospel, "the power of God to salvation." Herein is power, from His cratch to do this. There to lay Him, and there lying to make so many nations come and adore Him, as since He hath. That if ever "in His humility His judgment were exalted [1]," if His "power were ever made perfect in weakness," if ever He shewed that *infirmum Dei fortius est hominibus,* "God at the weakest is stronger than men in all their strength;" *hoc erit signum,* "in this sign it was."

Exod. 2. 3.

[Rom. 1. 16.]

Acts 8. 33.

2 Cor. 12. 9.

[1 taken away. E.V.]

1 Cor. 1. 25.

A sign, *cum externa rejicit, quod sibi sufficit,* 'in that He casts from Him all outward signs and means, that He is of Himself all sufficient;' *et nullo indiget nisi se,* 'and needs no power but His own.' His cratch and He will bring this work to pass. His *gloria in excelsis* will be *hoc ipso excelsior,* 'His glory on high, so much the higher for this.' Ever, but now more than ever; and in all His signs, but in this more glo-

rious than in any, nay than in all them. And so *hoc erit signum*, "this shall be the sign;" shall be, and should be both.

But I waive all these, and say sixthly. Make of the sign what ye will; it skills not what it be, never so mean. In the nature of a sign there is nothing but it may be such; all is in the thing signified. So it carry us to a rich *signatum* and worth the finding, what makes it a matter how mean the sign be? We are sent to a crib, not to an empty crib; Christ is in it. Be the sign never so simple, the *signatum* it carries us to makes amends. Any sign with such a *signatum*. 6.

And I know not the man so squeamish but if, in his stable and under his manger, there were a treasure hid and he were sure of it, but thither he would, and pluck up the planks, and dig and rake for it, and be never a whit offended with the homeliness of the place. If then Christ be a treasure, as in Him are "all the treasures of the wisdom and bounty of God," what skills it what be His sign? With this, with any other, Christ is worth the finding. Though the cratch be not worth the going to, Christ is worth the going for. He is not worthy of Christ that will not go any whither to find Christ. Colos. 2. 3.

Lastly, I would fain know why should the shepherds, why should any be ashamed of this sign? the Angels are not. *Non erubescit quis quod prædicat*, 'no man proclaims or preaches of that, makes a hymn of that he is ashamed of.' And indeed, why should the Angels be ashamed to report it, seeing *Christus non est confusus*, "Christ is not ashamed" to wear it? And if He be not so to be found, never let us be so to find Him. 7. [See Heb. 2. 11.]

I conclude then. They that will have a Saviour without such a sign, best stay for the Jews' Messias, or get them for their sign to somebody else. The Angel hath none, the Gospel knows none but this. We must take Christ as we find Him, cratch and all. The invention of the cratch, and the invention of Christ fall both upon one feast—this day both: no severing of them. All which I trust by this shew plainly, the sign was well assigned by the Angel. And so I hope we will not let the shepherds go alone, but go along with them too for company, to find Christ, *in hoc signo*, 'by this sign.'

But the cratch is gone many years ago. What is our sign

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now? Why, what was this sign a sign of? There needs no straining at all—of humility clear; *signum humile, signum humilis.* Not always so, not with us where the highest minds will use the lowest signs; but with Christ, with such in whom is the mind of Christ there is no odds at all. Ye may strike a tally between the sign and the *signatum.* Humility then: we shall find Him by that sign, where we find humility, and not fail; and where that is not, be sure we shall never find Him. This day it is not possible to keep off of this theme; we cannot but we must fall upon it; it is so woven into every text there is no avoiding it. But of all, into the sign, most of all. Such a sign of such humility as never was.

Mat. 12. 38. Signs are taken for wonders. "Master, we would fain see a sign," that is a miracle. And in this sense it is a sign to wonder at. Indeed, every word here is a wonder. *Τὸ βρέφος*, an infant; *Verbum infans,* the Word without a word; the eternal Word not able to speak a word; 1. a wonder sure. 2. And the *σπαργανισμὸς*, swaddled; and that a wonder too.

Job 38. 9. "He," that (as in the thirty-eighth of Job He saith) "taketh the vast body of the main sea, turns it to and fro, as a little child, and rolls it about with the swaddling bands of darkness;"—He to come thus into clouts, Himself! 3. But yet, all is well; all children are so. But *in præsepi,* that is it, there is the wonder. Children lie not there; He doth. There lieth He, the Lord of glory without all glory. Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow but a lock of hay; no hangings but dust and cobwebs; no attendants, but *in medio animalium,* as the Fathers read

[*ἐσπαργανωμένον.* G. V.]

Hab. 3. 2. the third of Habakkuk. For if the inn were full, the stable was not empty we may be sure. A sign this, nay three in one, able to amaze any.

1 Kings 8. 27. And "is it true?" saith Solomon, and makes a wonder of it: "Will God accept a place in earth to receive Him?" when he had built Him a stately sumptuous Temple, and meant it by that. And is that a wonder, if in such a Temple? What is it then, if in a corner of a stable, in a cratch there? Will He accept of that trow? If He will, *hoc erit signum* indeed. "O Lord, O Lord," saith King David, his father,

Ps. 8. 4. rapt with admiration, "how wonderful!" What? why *minorasti Eum ab Angelis,* "Thou madest Him lower than the

Angels"—for to Christ doth the Apostle apply that verse Hebrews 2.—"lower than the Angels." Nay, lower yet, Heb. 2. 7.
saith Esay in his fifty-third, *Novissimus virorum,* "The lowest Isa. 53. 3.
of men." Nay, lower yet, saith the Angel here, lower than the lowest of men. For a stable, a cratch is a place for beasts, not for men. So low. Well may this be said a sign, in this sense, to wonder at. If it be well looked into, it is able to strike any man into an ecstasy.

But if we stand but gazing and wondering at this sign, the Angel will blame us at the Nativity, as they did the Apostles Acts 1. 11.
for the like at His Ascension. What learn we by it?

For *loquitur signis,* 'signs have their speech,' and this is no 2. *Vobis.* "To you."
dumb sign. What saith it then to us? Christ, though as yet He cannot speak as a new-born babe, yet by it He speaks, and out of His crib, as a pulpit, this day preaches to us; and His theme is *Discite a Me,* "Learn of Me for I am humble" Mat. 11. 29.
—humble in My birth ye all see. This is the *præcipe* of the *præsepe,* as I may call it, the lesson of Christ's cratch.

A sign it is, but not a sign at large indefinitely, nothing but *hoc erit signum.* But *signum vobis,* "for you," limited to some, not to all. For not to some others, but "to you," and such as you are a sign it is; a sign it is how to find Him. A sign for whom He was born That thus was born; to whom He, to whom His birth belongs. Sure, *humilis nascitur humilibus,* 'so He was born, and for them that are so He was born.' Such He was found, and of such He will be found, and of none but such.

But then, as St. Augustine saith well, *Signum vobis, si signum in vobis,* "A sign for you, if a sign in you." For in this sense also it is a sign to sign us with, a signature to make a mark on us. Theirs, in the ninth of Ezekiel, that were saved, Ezek. 9. 4.
they were "marked with the sign of Tau in their foreheads." That is this very sign, the mark of humility, as being the last and lowest letter of the whole alphabet.

"And this sign shall follow them that believe," and by this mark will He know them. By the sign we find Him, by the Mar. 16. 17.
same will He find us, *invenietis* and *inveniemini,* by one and the same sign both. For *nunquam erit aliud Servatoris signum, aliud servati;* 'Never He that saves one sign, they that saved another.' At least not a quite contrary, but the same

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sign both. By the same that Christ found, by the same a Christian: or to speak more nearly to the day, by the same that Christ's birth by the same the Christian's new birth. For as faith is the virtue appropriate to His conception—by
Lu. 1. 45. 48. faith He was conceived, *Beata quæ credidit*—so is humility as proper to His Nativity; in great humility this day was He born and brought into the world. Then, if the sign of Christ's birth be the proper sign of a Christian's new birth, "wherein
Gal. 4. 19. Christ is fashioned in us anew;" *hoc erit signum,* that they
2 Pet. 1. 5, 6. who to faith have not joined humility, are not yet come so
Mat. 18. 3. far as to be babes in Christ; not yet, as St. Basil speaks, come to their σπάργανα σωτηρίας, 'their swaddling clouts in the state of salvation.' And what time, trow ye, will these
Eph. 4. 13. be come to "the measure of the full age in Christ" that yet are no farther forward? Many a μεγανήπιος are there among us, if this sign hold.

But then if it be *signum vobis* to some, it is for some others *signum contra vos;* and that is the proud. For the word of God hath two edges; and if it go one way thus for humility, it cuts as deep the contrary against pride. And withal, under one leads us to the cause straight, and shews us the malignity of the disease of pride, for the cure whereof this so profound humility was requisite in Christ. There was one when time
Isa. 14. 14. was took the disease of *ero similis Altissimo,* and he breathed
Gen. 3. 5. upon our first parents with his *eritis sicut dii,* and infected
Phil. 2. 6. them with it. To make themselves equal with God is plain robbery, saith the Apostle. For that robbery of theirs was
Phil. 2. 7, 8. the Son of God robbed, as I may say, and quite spoiled of His glory. For their puffing up, ἐκένωσε, "He was made empty;" for their lifting up, ἐταπείνωσε, "was He brought thus low;" for their comparing with God, came He to be
Ps. 49. 12. "compared to the beasts that perish"—lay in the manger, we see.

Never blame the Angel for giving this sign; he had no other to give. As Christ was born, so was He to tender Him. Ask Christ why He would be so born. Of any other child this could not be asked; they are born they neither know where nor how. Of Christ it may; He knew both. For as
Isa. 53. 7. [1 Vulg.] *oblatus*[1] *est quia voluit,* so *natus est,* "He was so born" because He would so be. And why should He so be? His

Ecce venio, His "coming" was to recover man. Man was to be recovered by the contrary of that by which he perished. By pride he perished, that is confessed. Then, by humility to be recovered, according to the rule, *Contraria curantur contrariis.* So He to come in humility. The pride was high, *eritis sicut dii;* the contrary as low, *factus est sicut jumenta,* "as low as they," lie in their cratch. Zech. 2. 10 Gen. 3. 5. Ps. 49. 12.

It is strange this point of Christ in the cratch, how tedious, how harsh it is to be stood on. Harsh—but to none more, nay none so much as to the proud; and they of all other have least cause to be offended with it, it is they that were the cause of it. They should not, one would think, be offended with their own doing; it is long of them all this. If there they find Him, it is they and none but they that there laid Him. If He be otherwise than He should, their pride is to blame for it. But for it we had found Him in a better place. And fie upon pride, say I, if it were but for this only; enough to make us loathe this vice that laid this so great a disgrace as we count it upon the Son of God.

But marvel not if this be *signum contra* to them, a 'sign against them;' they are against it. Well said Bernard, *In signum positum est præsepe Tuum Domine, sed in signum cui a multis contradicitur;* 'Thy cratch, O Lord, is set for a sign, but for a sign which of many is spoken against'—done against I am sure—alluding to that of Simeon at the 34th verse after, that Christ "should be a sign (and if Christ, His cratch sure) to be spoken against" by many "whose pride," saith the Prophet, "testifies to their faces." You may take up the edges of their garments and shew it them, yea that even this day come hither to make a show of it, as it were to affront this sign and the Angel that gave it, come to celebrate the feast of humility in excess of pride. Should the Angel ever have persuaded one of these to have gone into the stable, and have sought their Saviour there? Never. Do but look upon them; you would think they had some other Saviour by themselves that lay in an ivory cradle, and never looked to be saved by Him That this day lay in a manger. [S. Bern. in Nat. Dom. Serm. 4. init.] Lu. 2. 34. Hos. 5. 5

Sure it is no good sign to be *ad oppositum* to this sign. If *signum vobis* to the one, *signum contra vos* to the other. For if humility be the sign of finding Christ, pride must needs be

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the sign of losing Him; and whoso loseth Him is himself even the child of perdition: and therefore look to this sign well.

But humility is not all we find in this sign. The philosopher saith, signs are either indicant or co-indicant. Indicant it is of humility; co-indicant of that which in Him and on His part, as pride on ours, was the cause that made Him stoop to this humility, and that was His love. He left *gloriam in excelsis* for *εὐδοκία ἐν ἀνθρώποις*, "His glory on high," for "His good-will towards men." It was a sign of love too this. A sign, nay an ensign, His very colours, as in the second of Cant. He terms it, "love His banner or ensign over us." Signal love indeed, that for our sakes refused not first our nature, our mortality — that alone had been love enough—but not the basest estate of our nature, not poverty; poverty, and such poverty as the like was never heard of, *usque ad squalorem et fœtorem stabuli*, to be found where He was found, there to lie.

Cant. 2. 4.

Hym. Ambros.

"Thou didst not abhor the Virgin's womb," so we sing. Thou didst not abhor the beasts' manger, so we may sing too; and is not this *hoc erit signum*, a very "ensign of love?"

Two ways take we measure of love. 1. Of *quanti fecit nos*, first, by *quanta fecit pro nobis*, 'how much He made of us,' by 'how much He did for us,' — the ordinary way of the world's measuring.

2. But there is another, and that is, *quanti fecit nos*, by *quantillus factus est pro nobis*, 'how much He made of us,' by 'how little He was made for us.' This latter we hold to be the more, by how much it is easier for Him many times to make great than once to be made little.

3. But then, will ye take in this in the text, *nobis*, to make up a third "for us?" "Us" that even at that time when He shewed so great love to us shewed so little to Him, that if the beasts had not been better to Him than we, He had found no place to be born in? "For us" He came, and we thrust Him out from us and from all place with us, into the place of beasts. And if He had not borrowed their stable, *caruisset tecto*, 'He had no roof to cover Him;' if He had not borrowed their crib, *caruisset lecto*, 'He had lain on the cold ground' at this time of the year. *Nobis* sure is somewhat.

And now to *quanta fecit pro nobis.* For all this was not so much to shew the love in Himself, as to work in God εὐδοκία ἐν ἀνθρώποις, "good-will toward men," the foot of the Angels' song; to regain His Father's love, to make Him well-pleased toward men by His humility, with whom for their pride He was justly displeased. Thus unlovely He became to make us beloved, thus poor to make us rich in the grace and favour of God, more worth when the time comes than all the riches of the world. [Conf. S. Amb. in Lu. 2. 7.]

This, lo, is the co-indicant sign of love, these the colours of it. The cratch is the cradle of His love, no less than of His humility, and able to provoke our love again. The less He made for us, the more we to make of Him; and that, not so much for that He was made, as for the love by which He was made it. And these two signatures made in us, this sign *erit signum nobis,* and *nobis signum in bonum;* 'a sign it shall be, and to us, and to us for our good.' And this for the sign.

II. The song.

Will ye now to this inglorious sign hear a glorious song? to this cratch of humility a hymn of celestial harmony? If the sign mislike you, ye cannot but like the song, and the choir that sing it. The song I shall not be able to reach to; will ye but see the choir? and that shall serve for this time; for by all means before I end I would deal with somewhat that might balance this sign of His low estate.

This the Evangelists never fail to do, ever they look to this point carefully; if they mention ought that may offend, to wipe it away straight and the scandal of it by some other high regard. See you a sort of poor shepherds? Stay, and ye shall see a troop of God's Angels. Hear ye one say, "laid in the cratch" below? Abide, and ye shall hear many sing "Glory on high," in honour of Him that lieth in it.

Vidisti vilia, saith St. Ambrose, *audi mirifica,* 'were the things mean you have seen? Wonderful shall they be ye now shall hear and see both.' *Vilescit præsepe, et ecce Angelicis cantibus honoratur;* 'is the cratch mean? Mean as it is, it is honoured with the music of Angels;' it hath the whole choir of Heaven to sing about it. This also will prove a sign if it be well looked into, a counter-sign to the other; that of His humility, this of His glory. [Conf. S. Amb. in Lu. 2. 14.]

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Surely, seeing the other three Evangelists omitted this sign, one would wonder why St. Luke did not so too. In discretion small credit there was in it, better have concealed it, one would think — a great deal better. But St. Luke knew what he did; he would never have mentioned the sign, but that sure he was when he had laid Him so low he was able to up with Him again, and sing away all the disgrace of the sign with a strange carol, and as strange a choir sent from Heaven to sing it.

I. The Choir: 1. Who? Luke 2. 15.

To the choir then. Who were they? Where the first I pitch on, is the word "Heavenly." For thence they came, and thither they went again. *Quid præsepi et Cœlo?* 'What hath Heaven or Heavenly personages to do here with the cratch?' It would seem, some celestial thing there is in it; as low as it seems it reacheth high, as high as Heaven; Heavenly things, and Heavenly personages both. About it, here comes divers from Heaven; for it, there goes glory up to Heaven. So that the sign is also, *signum de Cœlo sursum*, "from on high," by reason of the choir; as well as "a sign from the earth beneath," in respect of the cratch here.

Isa. 7. 11.

2. In what habit.

How appear they? These personages were Angels. It is said expressly ver. 15, yet are they here said to be soldiers. What, shall we have war then? for they are in the habit of war. True, of war; but it is war, not that now is or hereafter should be, but of war that had been before even to the day of this birth, but now to cease—witness *pax in terris*. There had been no peace with Heaven, but plain hostility between earth and it; no "good-will toward men," but *filii iræ*, "children of wrath all." Ever since the Cherubim first drew upon Adam, and with a shaken sword kept the entry of Paradise, ever since in arms till this very day. Their habit shews what was before, their song what now should be. By virtue of Christ's Nativity, "peace to earth" from Heaven, "good-will to men" from God. So now upon His birth they were to disarm; but before they put their armour off, yet being in it they would have a *pæan*, and sing of the new world that was now to ensue. A sign this and a strange one, this conjunction, *species præliantium*, and *voces cantantium*, 'the habit of war,' and 'the song of peace.' Soldiers make a camp, come to fight; these make a choir, come to sing.

Eph. 2. 3. Gen. 3. 24.

They are not in the habit of choir-men, yet they sing; they are in the habit of men of war, yet sing of peace.

What number? A multitude there was of them. First, for the more authority, that in the mouths of many this truth might be established—many to witness it. 2. Then for the better music; if a full choir, many to sound it out. It was a matter of great weight, so divers to testify it; it was a matter of high praise, divers therefore to celebrate and set it forth. 3. What number.

When we hear of a multitude, we fear a confusion. But you will observe, this multitude was *multitudo militiæ;* no confused rout. No; but *acies ordinata,* 'a well-ordered army.' There is order in an army, there is order in a choir, there is order among Angels; coordinate among themselves, subordinate to their Head and Leader. So a multitude without confusion.

And yet there is a farther matter in this same multitude. For that there were not some few of them but a great many, that was a sign it was no petty Saviour that was born. To have Angels come by one and by two as at the birth of Samson, or Isaac, and others; but the grand Saviour of all by His troops of them, the Lord of Hosts Himself as attended by the whole army. Judg. 13. 15. Gen. 18. 2.

For at His birth was fulfilled that the Apostle speaks of, Hebrews 1. 6. "When He brings His only-begotten Son into the world He saith, Let all the Angels of God worship Him;" let the whole host of Heaven do Him honour, as honour Him here they do. For they "that offer Him praise, honour Him;" and praise they offer Him, the next word is *laudantium.* And even now they do it, even here is this honour done, even to Him in His cratch is it done, and Heaven itself for a while left empty that it may be done. All which is but a sign to shew what a show He could have made if He had listed; that He might have had the "legions" He speaks of at His death, That had them in such a multitude to-day at His birth. A sign He was not weak, whatever He seemed, That had these military forces, if He would, to take arms for Him. That He was not to be despised, however He appeared, That had these concerts of Angels to sing about His cratch, and to praise God for Him. Heb. 1. 6. Ps. 50. 23. Mat. 26. 53.

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4. What they did.

What did they? "praised God." For Angels to praise God is no new thing. From the beginning it was their occupation so to do. But to praise Him for a Child in a cratch, that lo, is new, a new thing, a new song, and if you will a new sign too. For never the like seen before. Before, in Job, their praise was for the creating, they had that only then to praise Him for; now for the restoring of all things. For the birth of the world then; for the new birth of it now by the birth of Him by Whom the world at first was made, and now *ne perderet quod condidit*, made again, created anew, and many a new creature in it. To Him sitting in the throne sing they their *Sanctus*. For to Christ was the *Sanctus* sung, saith St. John directly in his twelfth and forty-first. Now to Him here lying in the manger, which is great odds, but indeed to both; *in imis Puero, in excelsis Deo*, for He was both. And His being both was an *Ecce signum*, if ever there were any upon earth.

Job 38. 7.

Isa. 6. 3.

Joh. 12. 41.

[5.] When.

And lastly, all this ἐξαίφνης, that "instantly"—no pause between, between Amen and Hallelujah. No sooner the speech ended but straight, as if the word cratch had been their rest, immediately took they up the hymn and begun it. A plain sign that one of these did depend on the other. This the anthem, that properly belongs to that sermon; and back again this the sermon, that requireth this anthem, and both to the Child in the manger. The ditty meant by Him, and none but Him. For Him this glory, by Him this peace, through Him this good-will. Glory, peace, and good-will, from Him all three. And mark, that the word "cratch" is the last word in the sermon, and the word "glory" the first in the song; and nothing comes between to part these two. Nothing to part humility below from glory on high. Even as He drew "light out of darkness," so doth He glory on high from humility below by a sequence. Which when we hear, and hear it from the mouths of Angels, sure we are all that before seemed to tend to His disgrace were but the *Auspicia* of His glory; all that beneath appear in *ignominia in imis* is pronounced *gloria in excelsis*, and for such celebrated by the whole choir of Heaven. And this for the choir, and for this time.

2 Cor. 4. 6.

But I ask, do the Angels praise God for this birth? *Ut*

quid illis concio, vel cantio, 'what do they preaching of Him, or praising God for Him?' For them all this is not; they put it not in the first, but in the second person, *Vobis.* Here is now *Vobis* the third time. 1. *Evangelizo Vobis,* saith the Angel first: 2. *Natus est Vobis,* saith he second: and now *Erit Vobis signum,* third. 1. *Vobis,* the news: 2. *Vobis,* the birth: 3. and *Vobis,* the sign: all three. And who are these *Vobis?* In the song it is expressly set down, *in hominibus,* "for men." What mean the Angels then to make this ado with *laudantium,* and *dicentium,* and it concerns not them at all? What then? the blessed Angels, they rejoice and sing at the good of others, "at the conversion but of one poor sinner:" *Hoc Angelicum est.* As on the other side the devil's manner is to howl and to grieve at others' good; if Christ come to save men, to cry, He is come to torment them: *Hoc est diabolicum.* Lu.2.10,11. Lu. 15. 7. Mar. 1. 24.

But well; from this yet that the Angels thus sing whom in their own particular it concerns not, I rise to make this inference; that they whom it concerns are to do it with far greater reason, and that is ourselves, to whom solely and wholly this birth and the benefit of this birth redounds. Shall they for us and not we for us, for ourselves? Shall we be in at the other three, 1. at the news, 2. at the birth, and 3. at the sign, and be out at this of *laudantium Deum?* No, I trust. The choir of Heaven did it, but to set us in; we to bear a part, and it should be a chief part, since the best part of it is ours. They but took it up; we to keep it up, and never to let it go down or die on our hands, but from year to year as we have occasion still to renew it. The Angels began here; the shepherds they follow and praise God, "for that they had heard and seen"—the sermon they had heard, the sign they had seen. We to come in at our turn, and to do the like. Lu. 2. 20.

You say well, for that we have heard we may, but not for any sign we. Yes, for that too. The Sacrament we shall have besides, and of the Sacrament we may well say, *Hoc erit signum.* For a sign it is, and by it *invenietis Puerum,* "ye shall find this Child." For finding His flesh and blood, ye cannot miss but find Him too. And a sign, not much from

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this here. For Christ in the Sacrament is not altogether unlike Christ in the cratch. To the cratch we may well liken the husk or outward symbols of it. Outwardly it seems little worth but it is rich of contents, as was the crib this day with Christ in it. For what are they, but *infirma et egena elementa,* "weak and poor elements" of themselves? yet in them find we Christ. Even as they did this day *in præsepi jumentorum panem Angelorum,* 'in the beasts' crib the food of Angels;' which very food our signs both represent, and present unto us.

[Gal. 4. 9.]

Let me say this farther; it is the last word in the Sacrament, "this is a sacrifice of praise and thanksgiving," and the whole text resolves into *laudantium Deum,* "to praise God;" and not to praise Him alone, but to praise Him with this hymn of the Angels. Now being to praise Him with the Angels' hymn, it behoves to be in or as near the state of Angels as we can; of very congruity to be in our very best state, when they and we to make but one choir. And when are we so? If at any time, at that time when we have newly taken the holy Sacrament of His blessed Body and most precious Blood—when we come fresh from it. And as if there were some near alliance between this song of the Angels and these signs, to shew that the signs or Sacrament have a special interest in this hymn; therefore is it, that even then upon the administration of it hath the Church ordered this very hymn ever to be sung or said, whatever day it fall in the whole year. For then sure of all other times are we on earth most near to Angelic perfection, then meetest to give glory unto God, then at peace with the whole earth, then a good-will and purpose in us if ever.

But as the time falleth out we have more inducements than one. The day itself is one most proper, for it is the very day this hymn was first sung on. And the celebration of the Sacrament, that is another; but the Sacrament now falling on the day, a double. Either of these of itself apart, but together much more. For the Sacrament, that comes at other times; the day, but once a year. On this day they both meet, and never but on this; not to slip it then, but then when it is most proper, most kindly, then to do it. I would

to God we were as meet to do it as the Sacrament is to do it at, and as the time is to do it on. But as we may, let us endeavour to do it. So inuring ourselves to record it as oft as we may, especially when most meetly we may, here "on earth" among men, that in His good time we may be counted worthy to do it "on high" with the Angels in the bliss of Heaven.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON SATURDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. M DC XIX.
BEING CHRISTMAS-DAY.

LUKE ii. 14.

Or, in men. *Glory be to God in the high Heavens, and peace upon earth, and towards men good-will.*

Vel, in hominibus. *Gloria in altissimis Deo, et in terra pax, hominibus bonæ voluntatis (vel, in homines bona voluntas).*

[*Glory to God in the highest, and on earth peace, good-will toward men.* Engl. Trans.]

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THE anthem of the choir of Heaven for this day. For having the Angel's sermon at twice; 1. Of the Nativity, 2. Of the Invention of Christ, and seen the choir of Angels set with their nature and condition; there remains nothing but the anthem to make up a full service for the day.

This is it. St. Luke, besides that he is an Evangelist, hath the honour farther that he is the Psalmist of the New Testament: four hymns more hath he added to those of the Old. Of which four, this is so much the more excellent than the rest, in that it is not of any man's setting, though never so skilful; the ditty and it are both angelical, from the Angels both.

That we praise God with the tongue of Angels, whensoever we praise Him with this, with *Gloria in excelsis.*

The sum. The sum of it is, that though all days of the year and for all benefits, yet this day and for this now above all God is highly to be glorified; more highly than in others—nay, most highly then; for it is *in altissimis,* "the highest of all."

That Heaven and earth and men are to join in one concert; Heaven and earth first; Heaven on high, earth beneath take up one hymn; both in honour of His birth—both are

better by it; Heaven hath glory, earth peace, by means of it. Heaven hath glory; *lætentur Cœli.* Earth, peace; *exultet terra* at Thy Nativity, O Lord. Warranted by this song, at Thy Nativity, O Lord, let the Heavens rejoice for the glory, let the earth be glad for the peace that come to them by it. Ps. 96. 11.

And men, *hominibus,* though they rest and come in last after both, yet they to do it as much, nay much more than both, for God's good-will toward them which brought all this to pass in Heaven and earth both; restoring men to God's favour and grace, and all by means of this Child, their Reconciler to God that hath been, their Pacifier on earth that is, their Glorifier in Heaven that shall be. They therefore if any, nay more than any. And now if ever, nay more than ever, to bear their part in this glorious hymn at the cratch side.

Ita canunt in Nativitate quæ per Nativitatem, 'Thus sing they at His Nativity of those things that came by His Nativity.' Came to Heaven, to earth, to men. Glory to Heaven, peace to earth, grace and favour to men.

To take a song right it behoveth to know the parts of it. And they are easily known; they divide themselves into the number blessed above all numbers, because it is the number of the blessed Trinity; and the mystery of the Trinity do the Fathers find in the parts of it. 1. In God on high, the Father; 2. In peace, *Ipse est Pax nostra,* the Son; 3. And in good-will, the Holy Ghost, the essential love and love-knot of the Godhead, and this day of the manhood and it. The division. Eph. 2. 14.

Being *Ode natalitia,* if we consider it as a nativity, they that calculate or cast nativities in their calculations stand much upon triplicities, and trigons, and trine aspects. And here they be all, a triplicity of things. 1. Glory, 2. Peace, 3. and Good-will. A trigon of parties; 1. God, 2. Earth, and 3. Men. And a trine aspect, *referendo singula singulis;* 1. To God glory, 2. to earth peace, 3. to men favour, grace, or good-will. 1. 2. 3.

But if, as it is most proper, we consider the parts as in a song, the three will well agree with the scale in music. 1. *In excelsis,* on high, *hypate;* 2. on earth, *nete;* 3. and men, howsoever they come in last, they make *mese,* 'the mean.' Most fitly; for they, as in the midst of both the other, par-

SERM. XIII. take of both; 1. their soul from on high, 2. their body from the earth. Not the Heathen but did confess the soul *Divinæ particulam auræ.* And for the body there needs no proof that earth it is; "earth to earth" we hear, we see before our eyes every day.

[Hor. Sat. 2. 2. 79.]

[Burial Service.]

Of these three parts then asunder. And after, as the nature of a song requireth, of their 1. conjunction, 2. order, and 3. division. 1. Conjunction; glory on high, and in earth peace. 2. Then the order or sequence; but first glory, then peace. 3. And last, the division, sorting them *suum cuique,* 'each to his own.' 1. To God glory; 2. peace to the earth; 3. *εὐδοκία* to men. 4. Last of the singing of the hymn, 1. When, the time; 2. and by whom.

1. 2. 3. 4.

I. The several acceptions of the Text.

There are in this hymn, as the Greeks read and we with them, three rests. The ground of which three are three parties. 1. *In excelsis Deo,* "God on high;" 2. *In terrâ,* "earth;" 3. and *hominibus,* "men." To these three other three; 1. "glory," 2. "peace," 3. "good-will," as it were three streams having their head or spring in Christ's cratch, and spreading themselves thence three sundry ways, having their influence into the three former; one of these into some one of them. Glory upward *in excelsis;* peace downward to the earth; good-will to men in the midst between both, compound of both.

[1.] By the Greeks.

You will mark, the Child here is God and Man. God from on high, Man from the earth. To Heaven whence He is God, thither goeth glory; to earth whence Man, thither peace. Then as God and Man is one Christ, and as the reasonable soul and flesh is one man; so Christ consisting of these two brings *εὐδοκίαν* "the fulness of God's favour," the true and real cause of both; yielding them peace while here on earth, and assuring them of glory when there on high; as thither on high we trust to be delivered after our time here spent in procuring Heaven glory and earth peace. Thus three rests.

2. By the Latins.

But let me not keep from you that the Latin hath but two rests, and of the Greek some likewise. To two they reduce all, and well. The places are but two; 1. "on high," 2. and "in earth." The persons but two; 1. God, 2. and men. So the parts to be but two; 1. glory on high to God; 2. peace on earth to men. But then what shall become of

good-will? Good-will is a good word, would not be lost or left out.

No more it shall. And indeed, the diverse reading of that one word makes the parts to be either two or three. The Greeks read it in the nominative case, *εὐδοκία*, which refers to men; then there must needs be three, there are two besides. The Latins seem to have read it in the genitive, *εὐδοκίας*; but a Σ, but one letter more. And so they make it of the nature of a limitation, "peace on earth to men." What, to men *promiscue*, good and bad, elect and reprobate? No, but to such as pertain to His *εὐδοκία*, God's *beneplacitum*, His "good-will" and purpose; to the children of it.

Εὐδοκία, or *εὐδοκίας*, nominative or genitive, let it not trouble you. "To men a good-will;" or "to men of good-will"—no great matter whether, so long as *εὐδοκία* refers to God and to His "good pleasure," not to men or any will of theirs. And that so it is to be referred, I will use no other witness but Cardinal Tolet himself; who in his readings at Rome, and in the Pope's own Chapel, and upon this very place confesseth as much, that so is the native signification of the word; and so and no otherwise to be taken here, but in that sense. [Vid. Tolet. Com. in Lu. 2. 14.]

And in that sense being taken, it goes well. Glory from us to Him, peace from Him to us. From men on earth to God on high, glory; from God on high to men on earth, peace. Men I say, toward whom He is now appeased, and with whom now He is well-pleased; and both, for this Child's sake here in the cratch, *ἐν ᾧ εὐδόκησα*, in Whom He is so absolutely well-pleased, as of the fulness of His favour we all receive. God spake it once, and twice. 1. Once at His Baptism; 2. and again in the Holy Mount. Mat. 3. 17. 17. 5.

And *hoc erit signum*, this may be a sure sign that He is well-pleased with our nature, that He hath in this Child taken it and united it to His own; which, if He had not been highly well-pleased, He would never have done. What greater good-will can there be than this? It passeth the greatest, even that of marriage—union of nature, unity of person.

Then riseth there another doubt, what verb to put to here. For never a verb there is at all. Whether some indicative,

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—glory is or shall be; and then it is an hymn of gratulation, and agreeth well with *laudantium*, a praise to God that these now are. Now hath God glory, now earth peace. Men are now received to favour and grace. Thus; or whether *sit* or *esto* in the *optative;* and then it is *votum bene ominatum*, 'a vow or wish,' that glory may be to God; and so to the rest.

I say again here, as before I said, it skilled not then whether nominative or genitive, it skills not now whether indicative or optative. *Tehilla*, a praise it is, and *tephilla*, a wish it may be, do commence. Either is well, but both are best; for both are most true.

1. By way of gratulation. Glory is to God.

By way of gratulation. Glory now is, or shall be to God, for this birth. Before it was not, at least not so as after. Before it was *gloria in excelsis*, but *Deo* was left out. All nations in a manner worshipping the Host of Heaven, the superior bodies; deifying the creature, passing by the Creator quite. *Excelsa* they did, but *Deum in excelsis* they did not. But by this birth now, down should all idolatry go, as down it went wheresoever Christian religion took place. From the creature there, all to the Creator. To none on high, but God on high. The point of glory much mended; God more glory than before.

2. Peace is in earth.

[S. Aug. de Civ. Dei xix. 1.]

And the earth more at peace, if you take peace in things spiritual, matters concerning the soul. One only I will mention. There was, as out of Varro St. Augustine reckons them, no less than two hundred sixty and odd several opinions, and that of the wisest then on the earth, touching man's sovereign good, or chief end. The very highest point, and that did most concern them; and least peace, most variance in it. This mist also was scattered, and that point well cleared by Him That was the "Way and the Truth." That this εὐδοκία here is it; the favour of God it is, and the assurance of it, and nothing but it makes a man truly happy when all is done.

Joh. 14. 6.

3. And good-will toward men.

As for the point of God's good-will and favour, that was never in kind till this day. Many favours, much good-will before; never so as when God and man, the Godhead and manhood meet both in one. God never so pleased, as when He was pleased to assume it into one Person with Himself,

uniting both with the straightest union that can be. Never that till this day when for εὐδοκία ἐν ἀνθρώποις, "good-will toward men," He forsook *gloriam in excelsis* to come into the cratch for them. So that for God's favour the gratulation is most just; more than both the rest.

Bishop Bradwardine did join a good issue. Let that be the religion, let that prevail as best and most true of all other, that is, *Deo honorabilior*, 'brings more honour to God,' *paci amicabilior*, 'best friend to the earth's peace,' and *homini favorabilior*, 'most favourable to man,' as shewing God better affected to him, and making men better affected to God, better one to another. That religion is Christian religion. None sings this hymn in time, in true note, but it; all other are out. So that we have a compendium of true religion, and three notes of it, out of the three notes of the song in this anthem. And this, if it be the indicative, or by way of gratulation.

But I confess it is more usual *per modum voti*, 'by way of wish,' by *sit* than by *est*. *Sit* doth better become the Church militant; *est* is more fit for the Church triumphant. "Glory be to God, peace be to the earth," &c. *Exoptando* that these may be so; and so being continue still, and be daily more and more. And so taking it, to the triplicity again. II. By way of wish.

First, glory we wish to God. "On high" stands in the midst, you may either cast it to the first word glory—"glory on high" and then the point, that is "high glory;" or with the point after glory, and cast "on high" to God. A third variety, but easily reconciled if we take in both; "glory on high to God on high." One "on high" may serve for the reason why we wish glory to God; for God being *Altissimus*, "the Most High" as Melchizedek first styled Him, and glory being the altitude or highest pitch we can fly or perform, by good reason we wish Him That is highest the highest thing we have. [1.] Glory be to God on high. Gen. 14. 18.

But not every glory do we wish, but wish it Him at the highest. All glory is high, yet is there one glory higher than another. If any be so, that they wish to God the very height of it, even glory *in altissimis*, as high as it can go. 1 Cor. 15. 41.

Now the more He is glorified, the higher His glory.

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Higher if by Heaven and earth, on high and below, by men and Angels, than by either alone.

This then they wish, when they say "glory be in the highest;" that high and low, Heaven and earth, men and Angels would do their parts, to make His praise glorious, glorious at the highest. On earth, sound it out far and wide all the world over, to the ends of the earth; and lift up our voices, and help them with instruments of all kinds, and make them to be heard up to the very Heavens, that so it may be *in altissimis* indeed. Yea, that all creatures in both, ravished with the consideration of the great favour and good-will of God in this day's birth testified, would take occasion to fill their mouths with the praise of His goodness in resolving, His wisdom in contriving, His mercy in promising, His truth in performing the work of this day, the blessed birth of His Son.

Ps. 148. 1–13.

Ps. 150. 4, 5.

For the work of the day, to make the day of the work a glorious day, causing it to be attended with a number of days according to the number of the months of the year, as no feast else. Glorious in all places, as well at home with carols, as in the Church with anthems. Glorious in all ages; even this day, this year, as on the very day on which He was born. Glorious in habit, in fare; but specially, as we see the Angels here do, with the service of God, the most solemn service, the highest, the most melodious hymns we have; and namely, with this here of the choir of Heaven. In a word, all the ways we can; all the ways God can have any glory from us, to let Him have it; and have it even at the height, *in altissimis*.

And good reason we should so wish: Christ lost His glory by being thus in the cratch. We took some from Him; to wish Him some for it again. That was *ignominia in infimis*, to wish Him *gloria in altissimis* in lieu of it.

Again, we get glory by it; our nature so. For the glory we get by God here below, to return some glory to God there on high. This is *votum gloriæ;* this wish we when we wish *gloria in altissimis*.

2. Peace in earth.

The next is *votum pacis;* they wish peace may be upon earth. 1. Even Augustus' peace first, that is the first cometh to our minds when we hear that word, the shutting of Janus, for that also was a blessed fruit of this birth. Esay foretold

it, there should then be a bridge from Ashur to Egypt, and from Canaan to them both; that is, from every nation to other, to traffic and to trade together. Isa. 19. 23.

That; but not only that, but the taking down also of the "partition wall" which formerly Moses had set up between the Jew and the Gentile, the making of them both one in the body of His flesh; St. Paul's peace. Eph. 2. 14.

And yet farther. For both these are "peace upon earth," of earth with earth. Augustus can, the world can give that peace, though many times they will not. But He speaks in a place of the "peace which the world cannot give," that is peace with Heaven. That there should not be Esay's bridge only, but Jacob's ladder set up from Bethel to Heaven, a peaceable intercourse with that place by the Angels "descending and ascending" between us and them. [John 14. 27.] Gen. 28. 12.

And farther yet, peace at home with ourselves, and with our own consciences. "Turn again to thy rest, O my soul;" for in finding Him we shall find rest to our souls. Ps. 116. 7.

And last, to answer *gloria in altissimis, pax in novissimis,* peace at the parting, which is worth all; Simeon's peace, a good *nunc dimittis in pace,* "a departing hence in peace." And all by means of *viderunt oculi,* "the sight of the salvation" of this day. All these are *in voto pacis.* Luke 2. 29.

3. Good-will toward men.

The third is, there may be in God a "good-will toward men." And good-will is a kind of peace, but somewhat more with an extent or prorogation, a kind of peace peculiar to men which the other parts of the earth are not capable of. So a farther matter to men than bare peace; even δοκεῖν εὖ, to 'think well,' to bear good-will, to be well-pleased with men. And what greater wish can there be than *in Quo complacitum est?* Christ hath no more than ἐν ᾧ εὐδόκησα. It is His high glory, that for His, and this His birth's sake, which we now celebrate, that which is verified of His Person is verified of both His natures; of Him not only as Son of God, but even as Son of man too. And what is verified of Him as Son of man, may be verified also of the sons of men, of all mankind. This wish is at the highest, and more cannot be wished than that this favour to-day begun may still and ever continue to us all. So have you now the three parts of the Angel's wish, *summa votorum,* "glory be to God," &c. Mat. 3. 17.

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I. The connection copulative. Glory and peace.

What is now to be done? Three things more; to see the 1. connection copulative, 2. the sequence, 3. and the division. 1. The connection copulative—a blessed couple, Glory and Peace. 2. The sequence: but first Glory and then Peace. 3. The division, which to which. 1. One to God, 2. the other to earth, 3. the third to man.

Glory and Peace are coupled together with an "and"—"and in earth peace;" that Glory would not be sung alone, but Peace together with it. We will not, we may not skip the copulative; that couples together high and low, Heaven and earth, and in them God and man; but that which I respect specially, Glory and Peace must be sung together. If we sing Glory without Peace, we sing but to halves. No Glory on high will be admitted without Peace upon earth. No gift on His Altar, which is a special part of His glory, but "lay down your gift and there leave it, and first go your way and make peace on earth;" and that done come again, and you shall then be accepted to give glory to Heaven, and not before. And O that we would go and do the like, have like regard of His glory that He hath of our peace. But this knot of *Gloria et Pax* is against those that are still ever wrangling with one thing or other, and all for the glory of God forsooth, as if these two could not join—God could not have His glory if the Church were at peace, as if no remedy the Angels' *et* must out.

Mat. 5. 24.

2. The sequence: Glory before Peace.

Glory and Peace; but Glory first, and then Peace. There is much in the order. Glory to be first, else you change the clef,—the clef is in Glory, that the key of the song. That is to be first and before all, Peace to give place to her; Glory is the elder sister. And no *Pax in terris*, unless it be first considered how it will stand with *Gloria in excelsis*. To set Peace before Glory is to set earth above Heaven. Keep the order then, each in her place. So goeth the song; the Child born is God and Man — God from on high, Man from the earth. *Cœlestem primo, dein et terrestrem celebrant*, 'they keep the right order in singing of Him:' we to do the like, Heaven's part ever to be first.

But then next after His glory nothing more dear, more precious, nay nothing so dear, so precious to us then as peace. Set Glory safe, and then by all means *inquire Pacem*,

saith the Psalmist, "seek Peace." If she hide herself, seek her out, *et persequere eam*, "and pursue her;" if she fly away, follow her hard. Peace is not sought, no man follows her to make any pursuit; they know not the value of Peace that lose her so easily, that follow her so faintly. Nay instead of pursuit, persecute her and drive her away, and make the chasing her away the seeking of God's glory. The second thing in the world is Peace; only one, one only before it, the glory of God. Ps. 34. 14.

But the air of the song is in the division, wherein each is sorted to his own; God to His, the earth to hers, men to theirs. Justice's division, which makes peace in Heaven and earth, scored here out so plainly, as it is easily seen which pertains to which. And we by all means so to distribute and deal them, and by all means to preserve and hold up this division. Else we change the note which is as much as the whole harmony is worth. 3. The division of the song.

Now in this partition Glory goes whither? Up "on high." To whom there? To God, and to none but God. The place and the person are both set forth. "On high"—there is the place. "To God"—there is the Person. Earth is not the place of glory, it is *in excelsis*, "on high;" earth is not on high. Here below it is, as it were the cellar or vault of the world; where though there be *excelsa* and *excelsi*, 'high places' and 'high persons' both, yet the word is ἐν ὑψίστοις, *in altissimis*, and *altissimi* they be not, "there be higher than they." 1. Glory to God. Eccl. 5. 8.

And as earth is not the place, so man is not the person; for man is upon earth, and is earth. No glory to man then, especially none this day of all days. Glory to him for what? For entertaining Christ and lodging Him in a stable? Confusion rather; somewhat to be ashamed of, nothing to glory of. Had men deserved it, some to them; now let God above have the glory of this day.

Yet conceive it aright; we wish it as our duty, not as any longing of His. It were a silly conceit to imagine of God as if He were *avidior gloriæ*, 'did hunger or thirst for our glory.' What is He the better for it? Only nothing we have but that, and so either that or nothing; for nothing but that can He receive from us. But we have nothing to render Him for all His goodness, for His εὐδοκία, but δόξα. Give

SERM. XIII. it Him then, but give it entirely; give it none but Him. *Soli Deo*, saith St. Paul; *Soli*, saith St. Jude; *Soli*, let us all say. "Not unto us, O Lord, not unto us;"—it is David, as if he were afraid to touch any part of it. No: but, as Paul and Barnabas, rend our clothes, if any "divine honour" be forced upon us.

1 Tim. 1. 17. [Jude ver. 25.] Ps. 115. 1. Acts 14. 14.

Yet glory we may, I grant, but not this here, *gloria in altissimis*, if we sing to any but Him we sing a false note. Men do so now and then, but the Angels are never out; and thus sing they, and set out glory for God's part.

2. "On earth, peace." Let "earth" be content with "peace;" peace is her portion, and a blessed portion if she may well hold it; a fair portion, a rich wish. For I would fain know, what could be said more to the praise of this portion, than is here in this song? First, that in general it reacheth to the whole earth; not to men alone, though they have their share too in whatsoever good cometh to the earth, but it reacheth to all on earth; *omni animantium* or *vegetantium generi*, 'to all the beasts, all the green things on the earth;' all are the better for it.

2. Secondly, what more for the credit of peace than that it is *votum militare*, 'it comes from the mouths of soldiers' that were there in their military habit. Even they sing of peace, and praise it, and wish it, where they wish any good; and know not what better thing to wish to the earth than it. It is the earth's happiness, peace; it flourisheth by it. "Before was the earth as the garden of Paradise," saith the Prophet, "behind it was a waste and barren wilderness, all spoiled and burnt up."

Joel 2. 3.

3. Thirdly, that it is *votum Angelicum*, 'an Angel's wish,' peace. They being Heavenly Spirits, wish not any thing at any time but Heavenly; so that a Heavenly thing is peace. And so it is, as Nazianzen here well observed, *pugnas et dissidia nescire Deum et Angelos*, 'no broils, no brabbles in Heaven, nothing but peace there.' And a kind of Heaven there is upon earth, when there is peace upon earth; and justly are they blessed, and rightly are they "called the children of God," the most blessed that are, or shall be at any time, that are the procurers of it. This lo, is the Angels division they sing.

[S. Greg. Nazianz. Orat. 12. circ. med.] [Mat. 5. 9.]

But here we are like to have no little ado to maintain this; as we said before, *huic signo a multis contradicitur*, 'as the sign so the song is gainsaid of many.' The devil doth all he can to mar the Angels' music, to bring in his, his own black *sanctus*, to procure contempt to God's "glory on high," to bring God's glory as low as he can, to make garboiles[1] upon earth, to work men all evil-will, mischief, and malice that he can. Luke 2. 14. [[1]*i.e.* tumult or uproar.]

And first, to make a confusion in this division, persuades earth not to stand content with the Angels' partition, but earth forsooth must have glory, must be dealing with Heaven's part. It is well said "to God on high;" there be certain gods here below aspire to glory. And glory we would allow, but no glory will serve, unless *gloriam altissimis* be sung to it. *Sicut Dii* cannot be gotten out of us. We cannot yet get *Dominus Deus noster Papa* out of the gloss[a], no not now after it is reformed. And King Herod would be content to be made more than a man, and to hear .... *Nec vox hominem sonat.* And we beneath are too ready to sing it otherwhile, to deify those that are on high, and give that belongs to "God on high" to gods below. Now that earth is thus willing to entitle herself to Heaven's part, this brings all out of tune. Gen. 3. 5. Acts 12. 22. [Virg. Æn. 1. 332.]

But in tune, or out of tune, to die for it, have it we will. What the Apostles rent their clothes to put from them, we would rend our skins to pluck to us. So greedy are we to be held for gods upon earth. Nay, earth is content to thrust from her her own part, that is peace, to invade God's part, that is glory; *Et dum gloriam usurpant pacem turbant*, 'to usurp glory, they lose peace;' we can dispense with that. Shift God's glory how it can, rather than our own should suffer the least disgrace, away with peace, *moveatur terra*, 'let all the world be on a welter.' Acts 14. 14.

What comes of this? *Pacem contemnentes et gloriam appetentes, et gloriam perdunt et pacem:* even this peace, their own part, they set light by; glory, God's part, they gape after, and lose glory and peace both by the means; and when they have brought all to confusion, set down by their losses. For

[a] The gloss of Zenzelinus.—See a letter on the subject by Mr. Maitland, in the 78th number of the British Magazine.

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first, by seeking glory, glory is lost. The heathen man well observed; Glory is one of those things that to seek them is the very next way to lose, and to neglect them the way to gain them; *Quærendo amittitur*, no readier way to miss it than eagerly to seek it. And again, by seeking glory peace is lost clear. Yielding glory to God doth bring with it *pacem in terris;* diverting it from Him doth take *pacem de terris.* In very deed, "peace upon earth," as it stands after it, so it hath a dependance upon God's glory; comes, as it were, in exchange for it. *Da gloriam et accipe pacem,* saith God; 'let men on earth send glory up to God on high, and God on high will send down peace to men on earth,' and will not fail—Heaven's peace for earth's glory. Whereby we see, if we miss "peace on earth" at any time, what it is long of. It is that which makes the Angels here keep on their armour still. Upon glory detained from God, or transferred whither it should not, they are up in arms straight, have power to take peace from the earth, till the point of glory be set right again. The setting right of which point is the way to recover it. Let Heaven, let God be well served with their part, peace will not long be away. It is coupled to it you see, it followeth close, *Et pax in terris.* So much for that division.

Good-will toward men.

"To men a good-will." For besides earth's peace wherein they enter common, men have a part by themselves which is

1. their prerogative. And first, I would have you to note that here it is entered first into the music of Heaven. In the

Isa. 6. 3.

Angels' hymn in Esay, in the Old Testament, men are out there; no mention at all, not a word of them in that. Heaven is in and earth, but no men there. In the Angels' hymn here in the New Testament, here men are in; that all may know that for this Child's sake now made Man, men are now come into the Angels' song, to be a part and a principal part there who before were left out.

2. A principal part I say; for mark again, they have never an *et,* they stand by themselves. For both those former resolve into this of men, they the epitome of Heaven and earth; the parties from whom this glory to whom this peace is principally intended to come. Glory to God, glory and peace: why both? for God hath received men to grace, men are now in favour again.

But Heaven and earth, and men and all, resolve into the free grace and good-will of God. How shall they perform either peace or glory, but if there be toward them first? and secondly, but if there be in them this third of good-will? Thence issues God's glory, thence the earth's peace. The fountain of both that, nay of Christ and all. For Him this glory, for Christ; through Him this peace, through Christ. But Christ Himself, whence? Whence, but from the "good-will of God toward men?" From whence also the good-will in men to God, and one to another, if any be in them. That if we go higher yet, even of this birth, God's good-will was the cause; and because His will was men should be restored, therefore His will was Christ should be incarnate and born. Can we go any higher? are we not *in altissimis?* Verily, as we said the humility of the sign was so deep we could not sound it, so may we now that the sublimity of this point is so high we cannot reach it. There is a part of divinity that dazzles; if we look too long on it, we may well lose our sight.

Toward men, and in men.

Then to ἐν ἀνθρώποις, last. It may be turned two ways, it will bear both; and for my part I wish no word ever narrowed by a translation, but as much as might be left in the latitude of the original tongue. 1. Ἐν ἀνθρώποις will bear εἰς ἀνθρώπους, *in homines*, 'to or toward men.' So we turn it, and we turn it well. 2. But ἐν ἀνθρώποις is also *in hominibus*, 'in or among men;' ἐν ἀνθρώποις, as well as ἐν ὑψίστοις, and no less properly. And no hurt if we turn it so, *in hominibus*, provided *in* or *erga homines* go first, be sung before it. *In hominibus* so ever, as coming from *in homines*. For then *Donum magnum bonæ voluntatis Dei, bona voluntas in hominibus*—it is Augustine; 'of the good-will of God towards men a special gift it is, this good-will in men' to God and man both. The best way is, where there are two to take in both, so we shall be sure to leave out neither.

1. But toward men first.

Yet in their sequence. To or toward men then first, but to or toward them for this Child's sake. In Whom He "is so well-pleased," as for His sake He is pleased first to receive men to pardon, though grievous sinners, and so utterly unworthy of it.

Secondly, He is pleased to reward their works also, other-

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wise, but for this good-will in God in accepting them, that might justly be excepted to for their many imperfections; to take them well in worth, though they want worth, and to vouchsafe them a reward, and that a high reward, for "it is
Lu. 12. 32. your Heavenly Father's good pleasure to give you a kingdom."

Thirdly, beyond both these, He is farther pleased, in some case to accept even of this εὐδοκία, at our hands; and though skill and power both fail and be wanting, yet a willing mind
2 Cor. 8. 12. if there be, if there be but that, "a man is accepted, according to that he hath, not according to that he hath not."
Mar. 14. 8. Mary Magdalene's *quod potuit fecit;* the poor widow's *quod*
Mar. 12. 44. *habuit dedit,* and God wot it was but two mites, yet well taken though — one εὐδοκία by another. That He placeth not acceptance, neither in εὐγνωσία, 'deep capacity of wit,' nor in εὐδηνασία, 'great ability of power;' but in εὐδοκία, 'readiness of good-will,' an honest true meaning, an unfeigned hearty desire; *ut si sit actionis infirmitas, at si sit voluntatis integritas,* 'though there be weakness in the act, yet if there be soundness in the will,' out of His "good-will
Neh. 1. 11. toward men" He will accept this good-will in men. Nehemiah's "desire to fear Him," Ezekias' "setting his heart to
2 Kings 20. 3. Luke 11. 42. 47. seek"—the servant's but preparing to do his master's will.
1 Sam. 13. 14. And even in David's *secundum cor meum,* his honest true heart was fairest flower in his garland.

And this, if it were well weighed and digested aright, if Christ, if all that comes by Christ, and that is "all in all," be by His free grace and favour; if men were but rightly conceited in this point, it would soon bring them out of conceit with their own I wot not what, it would make them truly humble. And it is the humble man that gives God the true glory, that sings this song right, when all is done. The glory that comes to God is δόξα δι' εὐδοκίαν, the first word for the last. With glory it begins, with good-will it ends; and with good-will it begins, and with glory ends; as the
Mat. 19. 30. "first shall be last, and the last first."

2. Then in men.

But when we have fixed *bona voluntas in homines,* what hurt will it do to wish *bona voluntas in hominibus?* Sure none. *Bona voluntas in homines* is to work this *bonam voluntatem in hominibus,* and that by very course of kind. For *suum simile,* grace to beget his own like is most natural;

bene placitum Dei, to beget *bene placitum Deo,* Who out of His good pleasure "worketh in us both to will and to do," and Whose only work it is, *Ut respondeat bonæ voluntati Dei bona voluntas hominis.* Phil. 2. 13.

What harm then if the Angel should wish it or commend it to men, in whom if it be it comes from that of God merely and from no other. Verily, what is praiseworthy in God cannot but be so in men too. *Summa religionis est, assimilari Ei quem colis,* 'to become like to Him we worship is the pitch of all religion.'

Now an εὐδοκία at the second hand there is in men. The word itself is ascribed to them of Achaia towards the poor saints at Jerusalem, to St. Paul towards the Jews, to the Philippians towards St. Paul, and in other places. Rom. 15. 26. Rom. 10. 1. Phil. 1. 15.

1. In men towards God.

To wish then in men this εὐδοκία toward God; which where it is makes men to δοκεῖν εὖ, 'have a good conceit or opinion' of God, which will bring forth a good affection to God. It is well observed, it is not ἀγαθὴ θέλησις, which is properly Greek for 'good will,' but εὐδοκία, which is rather a 'good thinking,' if we go to the very nature of the word; but it will come all to one. Only the affection that begins in the opinion is noted for good, and the opinion that is bred in the affection not so.

From that good conceit of God, accepting well whatsoever it pleaseth Him to send; if good receiving it thankfully, if otherwise taking it patiently, ever praising God for all. But no ways entertaining of Him that opinion, for which they cannot but love Him the worse, if as of a tyrant sentencing men to death only for his pleasure, before they have offended him at all. That would prove no εὐδοκία, as it may be handled. And the Apostle tells us, the εὐδοκία that is in God is εὐδοκία ἀγαθωσύνης; it is not but regulate by His goodness, for which ever may there be glory ascribed to Him! 2 Thess. 1. 11.

2. In men towards men.

Then, to wish it in men towards men: an εὐδοκία also which, where it is, breeds an inclination to δοκεῖν εὖ, 'to take all in the better part;' and if possibly we can, and "as much as in us lieth, to have peace with all men." Which if it were on earth, would make Heaven on earth. Peace is not said as glory to be ἐν, but ἐπὶ, and ἐπὶ is over; for indeed it doth Rom. 12. 18.

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but hover aloft over the earth—would light, but cannot otherwhile. The raven can, but the dove cannot, for want of this *bona voluntas in hominibus*, or these *homines bonæ voluntatis*. It finds them not well willing to peace, while every one stands more for his own reputation or other ends, than either for Churches' or country's peace. Banish the opposites of Rom. 10. 2. εὐδοκία, envy, malice, and peace will be no stranger upon Phil. 1. 15. earth. It would then be ἐν γῇ where it is ἐπὶ γῆς; the same preposition in both. All depends upon the cadence, εὐδοκία: perform that well, and it will be music for an Angel.

And now ye have heard all the parts, what shall we do with this song? Sing it. But we have no Angels to sing it, and it will be music for an Angel. Angels it would be as at first it was; but when it is not, it will please them well that men sing it whom it most concerns. But if by men, of very congruity, an Angel's song would be by men when in some degree they drew something near to the Angels' estate. At least when nearer than at other times.

And when is that that men on earth come so? At what time? Sure, if ever men do rise above themselves and approach in any sort near to those blessed spirits; if ever they be in state with Angels and Archangels to laud and magnify His glorious Name; if in all their lives they be in peace and charity, the bond of perfection, the *bona voluntas* we speak of; if at any time it be in men, and they *homines bonæ voluntatis*, upon the taking of the Sacrament it is: at that time, then, or never, they lift up their hearts in true devotion. So then in best case that in all our lives to sing it, if Christ "dwell in our hearts" by faith, if we be "temples of the Holy Ghost."

And that we might be in that case and so sing it, the Church is never unprovided this day of this means of elevating our minds; and it is *operæ pretium*, 'worth the while,' if it were but for that, and there may be joy among the Angels in Heaven to hear their hymn kept still alive. Though there 1 Tim. 3. 16. is another congruity for the Sacrament, that the "great mystery of godliness," which is "God manifested in the flesh," might not be celebrated without the mystery of His flesh; that the day He came among us to be partaker of flesh and blood, we also might be partakers of the flesh and blood which He took from us to give them us again.

But otherwise, this day in this hymn, and this hymn in this day continually have a special interest. Time in music is much. And if we will keep time with the Angels, do it when they do it—this day they did it; and what fitter time to sing it than the day it was first sung, the day of the first singing of it, *Canticum diei, in die cantici?* When should the "hymn of Christ's birth be better sung, than on Christ's birth-day?"

But because it is not *vox* but *votum*, the voice is not all, but the heart's desire and wish it is that God chiefly respecteth, to add that. And what should we wish from our hearts but that the Angels may have their wish, every one may have his due as it is here set out.

And for that *Nihil æquius est, quam ut pro quo quis oret pro eo laboret*, 'what we wish for we should not stand wishing only but endeavour withal it may come to pass, that it be our labour too,' with all our endeavours to procure the glory of Heaven, and the peace of the earth; to find peace in the good-will of God, and to give Him all glory for it, Who hath appointed peace our portion here, and glory our hope laid up there.

Assuring ourselves, that the same *εὐδοκία* that was able to bring the Son of God from Heaven into earth, shall have the like power to lift up the sons of men from earth to the glory of Heaven, there with the blessed Angels to sing this glorious hymn eternally. No more of wish then but of fruition, and so of everlasting gratulation.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY AT WHITEHALL,

ON MONDAY, THE TWENTY-FIFTH OF DECEMBER, A. D. MDCXX.
BEING CHRISTMAS-DAY.

MATTHEW ii. 1, 2.

When Jesus then was born at Bethlehem in Judea, in the days of Herod the King, behold, there came wise men, from the East to Jerusalem, saying,

Where is the King of the Jews That is born? For we have seen His star in the East, and are come to worship Him.

Cum ergo natus esset Jesus in Bethlehem Judæ, in diebus Herodis Regis, ecce magi ab Oriente venerunt Jerosolymam, dicentes,

Ubi est Qui natus est Rex Judæorum? Vidimus enim stellam Ejus in Oriente, et venimus adorare Eum.

[*Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the East to Jerusalem,*

Saying, Where is He That is born King of the Jews? For we have seen His star in the East, and are come to worship Him. Engl. Trans.]

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WE pass now this year from the shepherds and the Angels, to the wise men and their star. This star, and their coming, no less proper to this day than those other were. For though they came not to Jerusalem this day, yet this day *venerunt ab Oriente*, "from the East they came." They set forth this very day. For they came when "Jesus was born," and this day was He born. Howsoever the star brought them not to their journey's end till twelve days hence, yet this day it first shewed itself; how soon Jesus was born, *vidimus stellam*, it appeared straight. For which very appearing, you shall find the Fathers of the East Church do call this first day τὰ ἐπιφάνια, as well as the last. This first, wherein His star appeared and they began their journey.

That last, wherein He appeared Himself, and their journey was at an end. First and last, an appearing there was. One begins, the other ends the feast.

We pass from one of them to the other, but from the less to the greater; for of the twain this is the greater. Greater in itself, greater to us. Two ways greater in itself. The other of the shepherds, a poor one, poor and mean. This of the wise men, a sign of some state, high and Heavenly.

God bade Ahaz ask a sign; "ask one from here below, or one from the height above." He would ask neither, but God gave both. From below, *hoc erit Signum*, "you shall find the Babe in a manger"—low enough. That we have done withal. Now from above, *ecce vidimus Stellam*, the sign from Heaven —His new star. Isa. 7. 11. Luke 2. 12.

Besides, to speak uprightly, one might in some sort complain of the privateness of the Angels' appearing. Somewhat obscure it was, few privy to it; passed over in the night between the Angels and them. And upon it, three or four shepherds got them into the stable; and what there they did no man could take notice of.

More famous, and more manifestation-like was this here. A new light kindled in Heaven, a star never seen before. The world could not but look up at it, and ask what it meant. Nothing appeareth there, but "the sound of it goeth out into all lands, and the news of it to the utmost parts of the earth." Ps. 19. 4.

This made another manner *venerunt*. Upon this came there to Jerusalem not a rout of shepherds, but a troop of great persons. And not from a heath or sheep-common hard by, but from afar, "from the East," twelve days' journey off. All Jerusalem rang of it. The King, Priests, and people busied with it. To this day remembered in all stories. It cannot be forgotten; "For this was not done in a corner," this was indeed a manifestation. Better in itself thus. Acts 26. 26.

And for us better—for us all. For we all hold by this. It was a brack[1] in the former; the sermon was made, and the anthem sung, and none at it but the shepherds. And what were they? Jews. What is that to us? This Scripture offereth "more grace." These here that "came from the East," first they were Gentiles. Gentiles—that concerns us, James 4. 6.

[1] *i. e.* a breach.

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for so are we. We may then look out, if we can see this star. It is ours, it is the Gentiles' star. We may set our course by it, to seek and find, and worship Him as well as they.

This is for us all. But there is yet more grace offered to some in particular. The shepherds were a sort of poor simple men altogether unlearned. But here come a troop of men of great place, high account in their country; and withal of great learned men, their name gives them for no less. This lo, falls somewhat proper to this place and presence that will be glad to hear it. It is *faustum et salutare Sydus* to such; that wealth, worth, or wisdom shall hinder none, but they may have their parts in Christ's birth, as well as those of low degree. It is not only *Stella gentium*, but *Stella magorum*, 'the great men's, the wise men's Star,' this.

So *quoad nos*, 'for us' it fitteth well. And *quoad se*, 'of itself' it is fit every way. This star leads us to another star; —even "the root and generation of David, the bright morning Star." He of Whom Zachary saith in the Old Testament, *Ecce Vir, Oriens nomen Ejus;* yea, *Oriens ab alto,* saith Zachary in the New; visits those of the East whence the day springeth, takes them that are nearest Him, and His rising works upon the place first that bears His name. "The wisdom of God, the beginning of all His ways," is found by wise men of all other, because they be wise, most fit to find Him.

Isa. 11. 1. 2 Pet. 1. 19. Ps. 110. 3. Zech. 6. 12. Luke 1. 78. [Rev. 22. 16.] Prov. 8. 22.

The division.

I. Two verses I have read. In the former after the matter of the feast first remembered, "When Jesus was born," accompanied with the two circumstances of place and time, —the place where, "Bethlehem Judah;" the time when, "the days of Herod the King"—there is a memorable accident that then happened set down; a *venerunt*, "a coming or arrival" at Jerusalem. And they that so came were a company of *magi* "from the East." And this lo, hath the *ecce* on the head of it, *Ecce, venerunt magi ab Oriente*, "Behold, there came," &c. as the special point in the text; and so we to make it.

II. In the latter is set down their errand. Both the 1. occasion, and the 2. end; best expressed by themselves out of their own *dicentes*. 1. The occasion; *vidimus stellam,* they

had "seen His star." 2. The end; *venimus adorare*, they are "come to worship Him." *Viderunt, venerunt, adorârunt.*

That they may come to their *finis ultimus* they must have a *medius finis;* that is, to worship, they must find Him where He is.

So they ask *Ubi est?* Not whether He be born, but "where He is born." For born He is they are sure, by the same token they have seen His star. His star is up, that is risen, therefore He is risen too.

So the star in Heaven kindled another star in earth; St. Peter calls it the "Day-star which riseth in the heart," that 2 Pet. 1. 19. is faith, which shined and manifested itself by their labour in coming, diligence in enquiring, duty in worshipping.

Christ's birth made manifest to them by the star in Heaven. Their faith, "the star in their hearts," made manifest to Christ and to all by the travel of it, which shewed it manifestly.

That upon the matter there falls a threefold manifestation —you may call them three stars if you please. 1. The star in Heaven. 2. The day-star in their hearts. 3. And Christ Himself, "the bright morning Star," Whom both the other guide us to; the Star of this morning which makes the day the greatest day in the year.

The sum of all riseth to this, that God hath "opened a door of faith to the Gentiles," and among them to wise men Acts 14. 27. and great men, as well as to the simpler sort. But with this condition, that they say with them, *venite adoremus;* and so come, and seek, and find, and worship Him; that is, do as these did.

"When Jesus was born." That "when" is now. His The matter. birth is the ground of the feast and the cause of our *venimus*, 'our coming together.' Where this we note first: it is the very first time, the first "was born" in the Bible; "was born" never till now. Here the tide turns, the sense changes from "shall be" to "was." A blessed change. And the day is blessed on which it happened.

Before He was born, it was so sure He should be born as Esay said, *Puer natus est nobis.* But for all that there is some Isa. 9. 6. odds between Esay's *natus est* and St. Matthew's. That was but virtually as good as born, this actually born indeed.

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Heb. 13. 8. "Jesus Christ yesterday, and to-day, and the same for ever." "The same," yet not altogether after the same manner. There is as much between Jesus Christ "yesterday," not come, and Jesus Christ "to-day" *cum natus esset*, as is between a state in reversion and one in being.

The Fathers aptly resemble their case, that were the *ante-nati* before Christ, and ours that came after, to the two men

Num. 13. 23. that "carried the great cluster of grapes upon a staff between them." Both carried, but he that came behind saw that he carried; so did not he that went before. The *post-nati* sure are of the surer hand. And so for *cum natus esset*, the day and time, to hold a feast for "when Jesus was born."

Weighty circumstances are ever matter of moment, in a

The circumstances. story specially. Three there are in the first verse. 1. The place. 2. The time. 3. The persons. 4. I add a fourth out of the second verse, the occasion. The place *ubi*, "Bethlehem Judah." The time *quando*, "the days of Herod the King." The persons *quibus*, "wise men from the East." The occasion whereupon, a new star appearing. Every one of the four having a several prophecy running of it, and every prophecy a filling of it in these words.

The place. He was born in Bethlehem Judah; "And thou

Micah 5. 2. Bethlehem Judah," saith the Prophet Micah, "out of thee shall He come." And now come He is.

The time. "The days of Herod the King." "The sceptre

Gen. 49. 10. shall not quite depart from Judah till Shiloh come," said old Father Jacob in his prophecy. Shiloh then is now come. For the sceptre is in Herod's hand, his father an Edomite, his mother an Ishmaelite—Judah clean gone.

Ps. 72. 10. The persons. *Magi ab Oriente*, "Kings from the East." The Kings of Arabia and Saba shall come and bring gifts,

Isa. 60. 6. saith David. And Esay specifies them, gold, myrrh, incense. These Kings are come—here they are; they and their gifts both.

The occasion whereupon. "A star risen." "A star shall

Num. 24. 17. rise of Jacob," saith Balaam—no very good man, yet a true Prophet in this; and his prophecy true, and for such recorded in the Book of Moses. This "Star," is this morning up to be seen. Prophecies of all four, and all four accomplished.

1. Christ's *ubi*. Of the place, of Bethlehem, out of Micah, it hath formerly

been treated. I but touch it and pass it now. It was the place where David himself was born. And what place more meet for the Son of David to be born in? It was the place where was heard the first news of the Temple. And where could the "Lord of the Temple" more fitly be heard of? It interpreted *domus panis*, "the house of bread." What place more proper for Him Who is "the living Bread that came down from Heaven," to give life to the world? It was the least and the lowest of all "the thousands of Judah." What little and low is in things natural, that lowliness and humility is in spiritual. This natural birth-place of His sheweth His spiritual. Humility is His place—humility, as I may call it, the Bethlehem of virtues: where you find it, "Lo, there is He born." So born in us, as born for us. Pass we Christ's *ubi;* and now to His *quando.*

John 6. 51.

Micah 5. 2.

Of the time. The days of Herod the King. And those were evil days—days of great affliction to that land. Judah's "sceptre" clean broken; not "a lawgiver left between his feet." Edom, that is Herod the Edomite, cried "Down with them, down to the ground." Not so much as a sort of silly babes but barbarously slain in their mother's arms—enough to make Rachel mourn as she lay in her grave. Dismal days certainly. Why, then comes Shiloh; when man's help farthest off, then God's nearest. When it is dark, then rises the star.

2. Christ's *quando.*

Ps. 137. 7.

Jer. 31. 15.

What one prophecy of Him but came even so, even at such a time when they were most out of heart, and needed comfort most? Jacob's, when they were in Egypt, "the house of bondage." Balaam's, when in the waste and barren wilderness, "among fiery serpents." Esay's, when they were ready to be overrun with the two Kings of Syria and Israel. Daniel's, when in Babylon, the land of their captivity. Aggai's, when they built the wall with the trowel in one hand and the sword in the other. As His prophecies came still, so came He. His prophecies, saith Peter, as a candle; Himself as a star—in the dark both. For all the world like the time of the year His birth fell in; in the sharpest season, in the deep of winter. As humility His place, so affliction His time. The time and place fit well. For the time of affliction makes the place—makes humility. Which place Christ is born in. I pass this also, and come to the third; of the persons

Gen. 49. 10.

Num. 24. 17.

Dan. 9. 25.

Hag. 2. 7—9.

2 Pet. 1. 19.

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For there stands the *ecce* upon it. Which *ecce* points us to it, as to the chief point of all, as indeed it is. And our chief endeavour to include ourselves, to have our parts in this *venerunt,* in coming to Christ.

Here is a coming, *venerunt.* And they that come, *magi.* In which comers we consider four points; they sustain four persons. 1. Of Gentiles; 2. Gentiles from the East; 3. great persons, great princes—for so we may be bold to call them, as the prophecy calls them, Kings; 4. of great learning and wisdom; so *magi* their name gives them.

3. Gentiles. "To Bethlehem came the shepherds." Nothing to us—they were Jews. But thither came these too, and they were Gentiles; and in this 'Gentiles,' we. So come we in. "Then
Acts 14. 27. hath God also to the Gentiles set open a door of faith." At which door we enter, we with them and they with us, for they and we Gentiles both. The star is *stella Gentium,* 'the Gentiles' star,' and so ours; and we to direct our course by it. All that ever write call them *Primitias Gentium,* 'the first-fruits;' *Antesignanos,* the 'standard-bearers' to all the Gentiles that came in after. Upon this I beg leave to stand a little, since it is our tenure we hold by.

And that God would thus do, call the Gentiles in, there was some little *ecce* still, some small star-light from the beginning.

1. By way of promise. So much promised by the Patriarchs.
Gen. 9. 27. Noah; that "Japhet should at the last dwell in the tents of Shem." Abraham; that "in his seed," not any one nation,
Gen. 22. 18. but "all the nations of the earth be blessed." Jacob; that
Gen. 49. 10. Shiloh's coming should be—*expectatio* say some, and some *aggregatio gentium.* All nations look for Him, all be gathered to Him.

2. By way of figure. As much was shadowed in the Law, the
Heb. 10. 1. Tabernacle, and the Temple; all "figures of things to come."
Gal. 4. 25. The Law: where was it given? Was it not in "Sinai, a mountain in Arabia," saith the Apostle, and so upon heathen ground? I trust we may have leave to come upon our own ground. And by whom? Was it not by Moses? And we claim to him by alliance. His wife was the daughter of the
Exod. 2. 21. Priest of Midian—so of a heathen woman; and his children, heathen of half blood.

The Tabernacle: was not the silk, and gold, and riches it was made of, the spoils of Egypt, and so heathen stuff? Ex. 12. 36.

The Temple: was it not founded upon the threshing-floor of Ornan the Jebusite, a heathen man? So on heathen soil, and *ædificium cedit solo*. The timber and materials of it, came they not from Hiram's country, a heathen king? And the chief workman in it, the son of a man of Tyre, heathen also? So the heathen were never wholly out. *Venerunt*, "they came," they made their proffers. Some *ecce*, some little star still. 25. 2, &c. 1 Chron. 21. 18. 1 Kings 5. 10. 7. 13, &c.

Now the Prophets, when they came, had we not hold there too? At the same time that God gave Moses to the Jews who wrote of Christ, did He not likewise give Balaam to the Gentiles who in the mountains of the East prophesied of Christ's star, here? Great odds, I know, between the men, none between their prophecies; both alike true, both their places alike in the library of the Holy Ghost. After that, Jonas. Howsoever his book stand in the volume of the Prophets, yet when time was it was shewed, that in time he was the first of the sixteen Prophets—before, and ancient to them all. And this was a fair star, that His first Prophet of all God sent to Niniveh, the great city of the Gentiles then; and sent him before He sent any of the other fifteen to His own people then in shew, the people of the Jews. 3. Num. 24. 17. Jonah 1. 2.

But even of them He sent to the Jews, saith not Esay directly, "the root of Jesse should be as a standard, all the nations gather unto Him?" Saith not God there, it was too poor a service for Christ to do to Him, to draw to Him a sort of silly shepherds; He would give Him, "as a light to lighten the Gentiles," to bring them, even the very best of them, "from the ends of the earth?" That "light to lighten the Gentiles" was this star, here; Simeon had it revealed to him whereto this star referred, and what it meant; for it lighted them indeed. And this, standing the first Temple. And saith not Aggai, standing the second Temple, "the desire of all nations should come," meaning Christ; the desire, not of one nation alone, but even of all? So the Prophets will not be against this *venerunt*, they are all for it. Isa. 11. 10. [Isa. 49. 6.] Isa. 43. 6. Isa. 42. 6. Luke 2. 32. Hag. 2. 8.

And was not also this *venerunt* daily sung in their choir— the Psalm of the Nativity? "I will think upon Rahab (that is Egypt) and Babylon, among such as shall know Me. Behold 4. Ps. 87. 4, 5.

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ye the Philistines also and them of Tyre, with the Morians; lo, there was He born." "Born" in all those places; that is, His birth concerns them all—all their interest in it. In the Ps. 22. 27. Psalm of His Passion: "All the ends of the earth shall remember themselves, and shall turn unto the Lord, and all the kindreds of nations shall worship before Him." In the Psalm of the Resurrection; that, He should then become "the Ps. 118. 22. Head-stone of the corner," and join both Jews and Gentiles in one coin or angle. And, in the Psalm of His Ascension; Ps. 47 9. that the "princes of the nations should be joined to the people of the God of Abraham." And in the Psalm of His Ps. 72. 11. Exaltation; "that all Kings should kneel before Him, all nations do Him service."

That which then was thus promised to, and by the Patriarchs, shadowed forth in the figures of the Law, the Temple, and the Tabernacle; that which was foresaid by the Prophets, and foresung of in the Psalms, that was this day fulfilled. *Venerunt*, here "they are come;" and *venimus*, "we" in them and with them. Who not only in their own names, but in ours make here their entry; came and sought after, and found and worshipped, their Saviour and ours, the Saviour of the whole world.

A little wicket there was left open before, whereat divers Job 1. 1. Gentiles did come in. Many a *venit* there was. *Venit* Job Exod. 18. 5. in the Patriarch's days; *venit* Jethro in Moses', Rahab in Josh. 2. 1. Ruth 1. 4. Joshua's, Ruth in the Judges' time; Ittai, the King of Gath's 2 Sam. 18. 2. son, in David's, the Queen of Sheba in Solomon's, the widow 1 Kings 10. 1. of Sarepta in Elias', Naaman, the Syrian, in Elisha's time. 1 Kings 17. 9. Each of these in their times had the favour to be let in. This 2 Kings 5. 15. was but a *venit*, a little wicket for one or two. Now a *venerunt*, the great gate set wide open this day for all—for these here with their camels and dromedaries to enter, and all their carriage.

In the setting down His genealogy, the chapter before, that Salmon espoused Rahab the Canaanite, that Booz likewise Mat. 1. 5. Ruth the Moabite, it is plain that Christ descended according to the flesh of heathen. Descending of heathen, He will never disdain them of whom He is descended; never shut them out, but invite them to His child-house, as we see this day by His star He did.

And if you mark it of His first sermon, the widow of Sarepta and Naaman the Syrian were the theme; which made, His sermon was not liked. Yet that theme He chose purposely. And the Queen of the South, and the men of Niniveh much in His mouth—He mentioned them willingly. And to end this point, He That at His birth now received these of the East, a little before His death in like sort received Grecians from the West, to see and to salute Him. And straight upon it, upon the receiving them brake out and said, "The hour is come now that the Son of Man is glorified," when East and West are come in both.

Luke 4. 25. 27.
Mat. 12. 42. 41.
Joh. 12. 20.
Joh. 12. 23.

I have a little stood on this, because it is the *ecce* point. I conclude: the place He was born in, an inn, which is for all passengers of what country soever; the time He was born in of the tax, when "all the world came up to be taxed;" the very star which, as the nature of stars is, is common to all coasts and climates, peculiar to none;—all shew that from all coasts they may now come, that the Gentiles are now to be, as the Apostle in three pregnant terms delivers it, *σύσσωμα, συμμέτοχα, συγκληρόνομα,* "fellow-members, fellow-partners, and fellow-heirs of one body," co-partners and co-heirs of Christ and His birth. This for *stella Gentium,* 'the Gentiles' star,' so both theirs and ours.

Luke 2. 7.
Luke 2. 1.
Ephes. 3. 6.

2. Gentiles, from the East.

There came Gentiles, and they came from the East. This may seem to set us back again, for we are of the West, the contrary climate. That is no matter. For in that "they came from the East," there lieth yet farther hope for us, even from that point of the compass. For that is not only Gentiles, but "sinners of the Gentiles"—sinners, and that chief sinners. For so were they of the East; greater, far greater sinners than the rest. For tell me, what sin was there that came not from thence? There was the tower set in hand, that should have confronted God; and of it came Babel, and from it confusion. 2. Thence came all tyranny and oppression among men, from Nimrod that hunted and ranged over men as over beasts in a forest. 3. Thence all idolatry and worship of false gods, both in earth from Belus' tomb first; and in Heaven, from "the star of their god Rempham" which St. Stephen speaks of. 4. Thence, "from the mountains of the East," the posterity of Balaam, false Prophets that love "the wages of

Gal. 2. 15.
Gen. 11. 3.
Gen. 10. 9.
Acts 7. 43.
Num. 23. 7.
2 Pet. 2. 15.

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unrighteousness," and from them all that naught is. And if in all these it did, it cannot be denied but that the whole world received their infection that way from the East.

Tit. 2. 11. And herein "appeared the grace of God which bringeth salvation to all men," and to all sinners, as fair and clear as the star itself; that thence out of the mountains of the East God calleth these to seek, and guided them to find Christ; that whence the poison first came, thence might come the triacle[1]; and that as they were the first that went out, so they should be the first that came in.

[1 *i. e.* antidote, from the Latin *theriaca.*]

So the East sets us not farther back, but brings us nearer. For if the East may come which are the greater, much more may the West which are the less; if the seducers, the seduced.

Mat. 8. 11. From the East to the West is *a majore ad minus.* That if *venerunt ab Oriente, venient ab Occidente;* if the greater, much rather the lesser. This for the star of the Gentiles first, and now the star of sinners, and chief sinners of the Gentiles, even oriental sinners.

3. Great persons.

But they sustain yet a third person, these—to come nearer, and to make it come nearer us, even to this place. For great men they were in their countries, of the highest place and account there, as all stories testify. The Psalm calls them

Ps. 72. 10. "Kings of Sheba and Seba," and so may we. It may appear

Mat. 2. 3-8. by Herod's respect to them, his calling a synod to resolve them, his privy conference with them. So may it by their treasures they opened, and by their presents they offered, presents for a King, which give them for no less. So this is now thirdly, *stella magnatum,* 'the star of princes and nobles also.' Yea, *stella regia,* 'the star royal:' Kings themselves have their hold and claim by it.

Christ is not only for russet cloaks, shepherds and such; shews Himself to none but such. But even the grandees, great states such as these, *venerunt,* 'they came' too; and when they came were welcome to Him. For they were sent for and invited by this star, their star properly.

These at His birth, at His welcome into the world; and others such as these at His death, at His going out of it.

Mat. 27. 60. Then Joseph of Arimathea, an honourable counsellor, bestowed on Him a fair new tomb; and others came with

Joh. 19. 39. their "hundred pound of sweet odours." So that coming and

going He was beholden to such. The tribe Christ came of was the royal tribe to whom the sceptre belonged; and in the prophecy it follows, "a star shall rise out of Jacob, and a sceptre out of Israel." To Kings, to sceptres, Christ cannot but be well inclined. Num. 24. 17.

Among His Prophets I find Amos, a herdman. True; but I find Esay and Daniel, both nobly descended, and of the blood royal. Amos 1. 1. Dan. 1. 6.

In His descent there are Booz and Jesse, plain countrymen; but there are David and Solomon too, and a list of Kings withal, that so there may be a mixture of both. It is true St. Paul saith, "You see your calling; not many mighty, not many noble after the flesh." "Not many" he saith; 'not any' he saith not, he should then have spoken contrary to his own knowledge. Some pertained to this star, went by it. The Lord Deputy of Cyprus, the great Judge in Areopagus, divers of the nobler sort at Berea, and divers of "Cæsar's household" came in, and had all their calling by, and from Him. Mat. 1. 6. 1 Cor. 1. 26 Acts 13. 7. Acts 17. 34. 11. Phil. 4. 22.

As likewise the great Lord Treasurer by St. Philip; and "the elect lady" by St. John. Those all were of this troop here; under this star all of them, *stella magnatum.* To conclude from our Saviour Christ's own mouth: as there is in Heaven room for poor Lazarus, so that room was in the bosom of one that was rich, that is of Abraham, a great man, yea a great prince in his time. Acts 8. 27. 2 Joh. 1.

1. *Stella gentium;* 2. *Stella peccatorum de gentibus;* 3. *Stella magnatum.* But yet all this while we have not touched *Stella magorum;* not yet dealt with *magi,* the very word of the text, and the chief person they represent. For beside that they were great states, they were also great learned men; and being both, they are styled rather by the name of their skill and learning than by that of their greatness, to point us to the quality in them we are principally to regard. 4. Wise men.

You shall not need startle when you hear the word *magi,* as if they were such as Simon Magus was. Of later times it sounds not well this name; of old it was a name of great honour, as was the name of *Tyrannus*[1] and *Sophistes*[2], all in the like case. Evil and unworthy men took them up after, and so they lost their first reputation. But originally *Magus*[3] was a title of high knowledge.

[1 C. Nep. Milt. ad fin. Virg. Æn. 4. 320. 7. 266.]
[2 Vid. Cic. N. D. 1. 23.]
[3 Vid. Wet. in Lu. 2.]

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I add of heathen knowledge, and comprehend in it this very knowledge, that they were well seen in the course of Heaven, in the stars and bodies celestial. Their *vidimus stellam* shews as much. "The stars God hath given for signs," saith the Book of Genesis, even the ordinary. And if them, the extraordinary such as this much more. For signs they are, open the signature who can.

Gen. 1. 14.

This learning of theirs made them never the farther from Christ we see, it did them no hurt in their coming to Christ. No more than it did Moses, that "he was well learned in all the wisdom of the Egyptians," saith St. Stephen. Nor no more than it did Solomon, that "he passed all the children of the East in their own learning." No more than it did Daniel, that "he was brought up and well seen in the cunning of the Chaldeans." No more these, than the gold and spoils of Egypt did the Tabernacle hurt, that was hung all over with them.

Acts 7. 22.

1 Kings 4. 30.

Dan. 1. 4.

They that are seen in these learnings of Egypt, of Chaldea, of the East, are not thereby barred at all. This is their star, their guide; a guide apt and proper for them that knew the stars, for them that were learned. Christ applieth Himself to all, disposes all things; what every one is given to, even by that Christ calleth them. St. Peter, Andrew, James, and John, fishermen, by a draught of fish. These that were studious in the stars, by a star for the purpose.

And note that the apparition to the shepherds was no sooner over, but this star appeared presently, if not the very same hour; that is, both at once. In like manner Christ at first, to shew the glory of His greatness, took and employed fishermen, such as had no bringing up in schools. But it was not long after but learned men came in apace; learned men of all sorts; Zenas in law, Luke in physic, Apollos with his eloquence, Dionysius with his philosophy, St. Paul with his πολλὰ γράμματα, "much learning," which he had at Tarsus, as famous a University for Asia as Athens was for Greece. Which learning, for all Festus' fancy, "turned not his brains," nor did them any hurt at all.

Tit. 3. 13.

2 Tim. 4. 11.

Acts 18. 24.

Acts 17. 34.

Acts 26. 24.

There is no star or beam of it; there is no truth at all in human learning or philosophy that thwarteth any truth in Divinity, but sorteth well with it and serveth it, and all to

honour Him Who saith of Himself *Ego sum Veritas*, "I am the Truth." None that will hinder this *venerunt*, keep back any wise man, or make him less fit for coming to Christ. John 14. 6.

So you see your calling, all four. 1. Gentiles may come; 2. Sinners of the Gentiles may come, yea though they be *peccatorum primi*, 'of the primer sort;' 3. Men of place. 4. Men of gifts, learned and wise may come. *In magis insunt omnes hi*, all are in *venerunt magi*. The star goes before them, guides them all to Christ.

It remaineth that what we may do we will do; that is, "come." For farther than *venerunt* we are not like to come at this time. And though we go no farther it skills not, so we do but that—"come;" even that will serve. For it is all in all. We shall go in the company of wise men, that is once. And if the shepherds were too homely to sort with, these are company for the best; they were company for Cyrus and Darius, and all the great Monarchs of Persia. The application.

Ecce venerunt it is in the text; and indeed, not only the persons, *ecce magi*, but their very coming deserved an *ecce*. It is an *ecce venerunt*, theirs indeed, if we weigh it well whence they came, and whither. Whence? from the East, their own country. Whither? to Jerusalem, that was to them a strange land: that was somewhat. They came a long journey, no less than twelve days together. They came an uneasy journey, for their way lay through Arabia Petræa, and the craggy rocks of it. And they came a dangerous journey, through Arabia Deserta too, and the black "tents of Kedar" there, then famous for their robberies, and even to this day. And they came now, at the worst season of the year. And all but to do worship at Christ's birth. So great account they made; so highly did they esteem their being at it, as they took all this great travel, and came all this long journey, and came it at this time. Stayed not their coming till the opening of the year, till they might have better weather and way, and have longer days, and so more seasonable and fit to travel in. So desirous were they to come with the first, and to be there as soon as possibly they might; broke through all these difficulties, *Et ecce venerunt*, "And, behold, come they did." Ps. 120. 5.

And we, what excuse shall we have if we come not? If so short and so easy a way we come not, as from our chambers

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hither, not to be called away indeed? Shall not our *non venerunt* have an *ecce*, 'Behold, it was stepping but over the threshold, and yet they came not?'

And these were wise men, and never a whit the less wise for so coming; nay never so truly wise in any thing they did, as in so coming. The Holy Ghost recordeth them for wise, *in capite libri*, 'even in the beginning of the New Testament.' Of Christ, when He came into the world, that is, when He was born, the Psalm saith, "In the beginning of the Book it was writ of Him, He said," *Ecce venio*, "Lo I come:" of these in the same words, when they came to meet Him so born, it is said here in the beginning of the Gospel, *Eece venerunt*, "Behold they came."

Ps. 40. 7.

And we, if we believe this, that this was their wisdom, if they and we be wise by one Spirit, by the same principles, we will follow the same star, tread the same way, and so come at last whither they are happily gone before us.

Nay, not only that "come," but this withal; to think and set down with ourselves, that to come to Christ is one of the wisest parts that ever these wise men did, or we or any else can do in all our lives.

And how shall we that do? I know not any more proper way left us, than to come to that which Himself by express order hath left us, as the most special remembrance of Himself to be come to. When He came into the world, saith the Psalm, that is at His birth now, He said, *Ecce venio*, "Lo, I come." What then? "Sacrifice and burnt-offerings Thou wouldst not have, but a body hast Thou ordained Me." Mark, saith the Apostle, "He takes away the first to establish the second," that is, to establish His body, and the coming to it. By the "offering," breaking and partaking of which "body, we are all sanctified," so many as shall come to it. For "given it is, for the taking away of our sins." Nothing is more fit than at the time His body was ordained Him, and that is to-day, to come to the body so ordained.

Ps. 40. 6.
Heb. 10. 9.
Heb. 10. 10.
Mat. 26. 28.

And in the old Ritual of the Church we find that on the cover of the canister, wherein was the sacrament of His body, there was a star engraven, to shew us that now the star leads us thither, to His body there.

And what shall I say now, but according as St. John saith,

Rev. 22. 17.

and the star, and the wise men say, "Come." And He, Whose the star is, and to Whom the wise men came, saith "Come." And let them that are disposed, "Come." And let whosoever will, take of the "Bread of Life, which came down from Heaven" this day into Bethlehem, the house of bread. Of which Bread the Church is this day the house, the true Bethlehem, and all the Bethlehem we have now left to come to for the Bread of life,—of that life which we hope for in Heaven. And this our nearest coming that here we can come, till we shall by another *venite* come, unto Him in His Heavenly Kingdom. To which He grant we may come, that this day came to us in earth that we thereby might come to Him and remain with Him for ever, "Jesus Christ the Righteous."

John 6. 35. 41.

[John 2.1.]

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON WEDNESDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. M DC XXII.
BEING CHRISTMAS-DAY.

MATT. ii. 1, 2.

Behold there came wise men from the East to Jerusalem,
Saying, Where is the King of the Jews that is born? For we have seen His star in the East, and are come to worship Him.

[*Ecce magi ab Oriente venerunt Jerosolymam,*
Dicentes, Ubi est Qui natus est Rex Judæorum? vidimus enim stellam Ejus in Oriente, et venimus adorare Eum. Latin Vulg.]

[*Behold, there came wise men from the East to Jerusalem,*
Saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him. Engl. Trans.]

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THERE be in these two verses two principal points, as was observed when time was; 1. The persons that arrived at Jerusalem, 2. and their errand. The persons in the former verse, whereof hath been treated heretofore. Their errand in the latter, whereof we are now to deal.

Their errand we may best learn from themselves out of their *dicentes*, &c. Which, in a word, is to worship Him. Their errand our errand, and the errand of this day.

This text may seem to come a little too soon, before the time; and should have stayed till the day it was spoken on, rather than on this day. But if you mark them well, there are in the verse four words that be *verba diei hujus*, 'proper and peculiar to this very day.' 1. For first, *natus est* is most proper to this day of all days, the day of His Nativity. 2. Secondly, *vidimus stellam;* for on this day it was first seen, appeared first. 3. Thirdly, *venimus;* for this day they set

forth, began their journey. 4. And last, *adorare Eum;* for "when He brought His only-begotten Son into the world, He gave in charge, Let all the Angels of God worship Him." And when the Angels to do it, no time more proper for us to do it as then. So these four appropriate it to this day, and none but this. Heb. 1. 6.

The main heads of their errand are 1. *Vidimus stellam,* the occasion; 2. and *Venimus adorare,* the end of their coming. But for the better conceiving it I will take another course, to set forth these points to be handled. The division.

Their faith first: faith—in that they never ask 'Whether He be,' but "Where He is born;" for that born He is, that they stedfastly believe. I.

Then "the work or service" of this faith, as St. Paul calleth it; "the touch or trial, δοκίμιον, as St. Peter; the *ostende mihi,* as St. James; of this their faith in these five. 1. Their confessing of it in *venerunt dicentes. Venerunt,* they were no sooner come, but *dicentes,* they tell it out; confess Him and His birth to be the cause of their coming. 2. Secondly, as confess their faith, so the ground of their faith; *vidimus enim,* for they had "seen" His star; and His star being risen, by it they knew He must be risen too. 3. Thirdly, as St. Paul calls them in Abraham's, *vestigia fidei,* "the steps of their faith," in *venimus,* "their coming"—coming such a journey, at such a time, with such speed. 4. Fourthly, when they were come, their diligent enquiring Him out by *ubi est?* for here is the place of it, asking after Him to find where He was. 5. And last, when they had found Him, the end of their seeing, coming, seeking; and all for no other end but to worship Him. Here they say it, at the 11th verse they do it in these two acts; 1. *procidentes,* their "falling down," 2. and *obtulerunt,* their "offering" to Him. Worship Him with their bodies, worship Him with their goods; their worship and ours the true worship of Christ. II. Phil. 2. 17. 1 Pet. 1. 7. Jam. 2. 18. 1. 2. 3. Rom. 4. 12. 4. 5.

The text is of a star, and we may make all run on a star, that so the text and day may be suitable, and Heaven and earth hold a correspondence. St. Peter calls faith "the day-star rising in our hearts," which sorts well with the star in the text rising in the sky. That in the sky manifesting itself from above to them; this in their hearts manifesting itself 2 Pet. 1. 19.

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from below to Him, to Christ. Manifesting itself by these five: 1. by *ore fit confessio*, "the confessing of it;" 2. by *fides est substantia*, "the ground of it;" 3. by *vestigia fidei*, "the steps of it" in their painful coming; 4. by their *ubi est?* "careful enquiring;" 5. and last, by *adorare Eum*, "their devout worshipping." These five, as so many beams of faith, the day-star risen in their hearts. To take notice of them. For every one of them is of the nature of a condition, so as if we fail in them, *non lucet nobis stella hæc*, 'we have no part in the light, or conduct of this star.' Neither in *stellam*, "the star itself," nor in *Ejus*, "in Him Whose the star is;" that is, not in Christ neither.

Rom. 10. 10. Heb. 11. 1. Rom. 4. 12.

We have now got us a star on earth for that in Heaven, and these both lead us to a third. So as upon the matter three stars we have, and each his proper manifestation. 1. The first in the firmament; that appeared unto them, and in them to us—a figure of St. Paul's Ἐπεφάνη χάρις, "the grace of God appearing, and bringing salvation to all men," Jews and Gentiles and all. 2. The second here on earth is St. Peter's *Lucifer in cordibus*: and this appeared in them, and so must in us. Appeared 1. in their eyes—*vidimus*; 2. in their feet—*venimus*; 3. in their lips—*dicentes ubi est*; 4. in their knees—*procidentes*, "falling down;" 5. in their hands—*obtulerunt*, "by offering." These five every one a beam of this star. 3. The third in Christ Himself, St. John's star. "The generation and root of David, the bright morning Star, Christ." And He, His double appearing. 1. One at this time now, when He appeared in great humility; and we see and come to Him by faith. 2. The other, which we wait for, even "the blessed hope, and appearing of the great God and our Saviour" in the majesty of His glory.

1. 2. 3. [Rev. 22. 16.] Tit. 2. 11 Tit. 2. 13.

These three: 1. The first that manifested Christ to them; 2. The second that manifested them to Christ; 3. The third Christ Himself, in Whom both these were as it were in conjunction. Christ "the bright morning Star" of that day which shall have no night; the *beatifica visio*, 'the blessed sight' of which day is the *consummatum est* of our hope and happiness for ever.

Of these three stars the first is gone, the third yet to come, the second only is present. We to look to that, and to the

five beams of it. That is it must do us all the good, and bring us to the third.

St. Luke calleth faith the "door of faith." At this door let us enter. Here is a coming, and "he that cometh to God," and so he that to Christ, "must believe, that Christ is:" so do these. They never ask *an sit*, but *ubi sit?* Not 'whether,' but "where He is born." They that ask *ubi Qui natus?* take *natus* for granted, presuppose that born He is. Herein is faith—faith of Christ's being born, the third article of the Christian Creed. I. Their faith. Acts 14. 27.

And what believe they of Him? Out of their own words here; 1. first that *natus*, that "born" He is, and so Man He is—His human nature. 1. And as His nature, so His office in *natus est Rex*, "born a King." They believe that too. 3. But *Judæorum* may seem to be a bar; for then, what have they to do with "the King of the Jews?" They be Gentiles, none of His lieges, no relation to Him at all: what do they seeking or worshipping Him? But weigh it well, and it is no bar. For this they seem to believe: He is so *Rex Judæorum*, "King of the Jews," as He is *adorandus a Gentibus*, 'the Gentiles to adore Him.' And though born in Jewry, yet Whose birth concerned them though Gentiles, though born far off in the "mountains of the East." They to have some benefit by Him and His birth, and for that to do Him worship, seeing *officium fundatur in beneficio* ever. 4. As thus born in earth, so a star He hath in Heaven of His own—*stellam Ejus*, "His star;" He the owner of it. Now we know the stars are the stars of Heaven, and He that Lord of them Lord of Heaven too; and so to be adored of them, of us, and of all. St. John puts them together; "the root and generation of David," His earthly; and "the bright morning star," His Heavenly or Divine generation. *Hæc est fides Magorum*, this is the mystery of their faith. In *natus est*, man; in *stellam Ejus*, God. In *Rex*, "a King," though of the Jews, yet the good of Whose Kingdom should extend and stretch itself far and wide to Gentiles and all; and He of all to be adored. This, for *corde creditur*, the day-star itself in their hearts. Now to the beams of this star. Rev. 22. 16.

Next to *corde creditur* is *ore fit confessio*, "the confession" of this faith. It is in *venerunt dicentes*, they came with it in II. The work of their faith.

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1. Their confession, *dicentes.*

their mouths. *Venerunt,* they were no sooner come, but they spake of it so freely, to so many, as it came to Herod's ear and troubled him not a little that any King of the Jews should be worshipped beside himself. So then their faith is no bosom-faith, kept to themselves without ever a *dicentes,* without saying any thing of it to any body. No; *credidi,*

Ps. 116. 10. *propter quod locutus sum,* "they believed, and therefore they spake." The star in their hearts cast one beam out at their mouths. And though Herod who was but *Rex factus* could evil brook to hear of *Rex natus,*—must needs be offended at it, yet they were not afraid to say it. And though they came from the East, those parts to whom and their King the Jews had long time been captives and their underlings, they were not ashamed neither to tell, that One of the Jews' race they came to seek; and to seek Him to the end "to worship Him." So neither afraid of Herod, nor ashamed of Christ; but professed their errand, and cared not who knew it. This for their confessing Him boldly.

2. Their ground, *vidimus enim.*

Heb. 11. 1.

Pro. 14. 15.

But faith is said by the Apostle to be ὑπόστασις, and so there is a good "ground;" and ἔλεγχος, and so hath a good "reason" for it. This puts the difference between *fidelis* and *credulus,* or as Solomon terms him *fatuus, qui credit omni verbo;* between faith and lightness of belief. Faith hath ever a ground; *vidimus enim,*—an *enim,* a reason for it, and is

Lu. 2. 20. ready to render it. How came you to believe? *Audivimus enim,* "for we have heard an Angel," say the shepherds. *Vidimus enim,* "for we have seen a star" say the Magi, and this is a well-grounded faith. We came not of our own heads, we came not before we saw some reason for it—saw that which set us on coming; *Vidimus enim stellam Ejus.*

Stellam Ejus.

Vidimus stellam—we can well conceive that; any that will but look up, may see a star. But how could they see the *Ejus* of it, that it was His? Either that it belonged to any, or that He it was it belonged to. This passeth all perspective; no astronomy could shew them this. What by course of nature the stars can produce, that they by course of art or observation may discover. But this birth was above nature. No trigon, triplicity, exaltation could bring it forth. They are but idle that set figures for it. The star should not have

been His, but He the star's, if it had gone that way. Some other light then, they saw this *Ejus* by.

Now with us in Divinity there be but two in all; 1. *Vespertina*, and 2. *Matutina lux*. *Vespertina*, 'the owl-light' of our reason or skill is too dim to see it by. No remedy then but it must be as Esay calls it, *matutina lux*, "the morning-light," the light of God's law must certify them of the *Ejus* of it. There, or not at all to be had whom this star did portend. [See Isa. 58. 8.]

And in the Law, there we find it in the twenty-fourth of Numbers. One of their own Prophets that came from whence they came, "from the mountains of the East," was ravished in spirit, "fell in a trance, had his eyes opened," and saw the *Ejus* of it many an hundred years before it rose. Saw *orietur in Jacob*, that there it should "rise," which is as much as *natus est* here. Saw *stella*, that He should be "the bright morning-Star," and so might well have a star to represent Him. Saw *sceptrum in Israel*, which is just as much as *Rex Judæorum*, that it should portend a King there—such a King as should not only "smite the corners of Moab," that is Balak their enemy for the present; but "should reduce and bring under Him all the sons of Seth," that is all the world; for all are now Seth's sons, Cain's were all drowned in the flood. Here now is the *Ejus* of it clear. A Prophet's eye might discern this; never a Chaldean of them all could take it with his astrolabe. Balaam's eyes were opened to see it, and he helped to open their eyes by leaving behind him this prophecy to direct them how to apply it, when it should arise to the right *Ejus* of it. Num. 24. 17

But these had not the law. It is hard to say that the Chaldee paraphrase was extant long before this. They might have had it. Say, they had it not: if Moses was so careful to record this prophecy in his book, it may well be thought that some memory of this so memorable a prediction was left remaining among them of the East, his own country where he was born and brought up. And some help they might have from Daniel too, who lived all his time in Chaldea and Persia, and prophesied among them of such a King, and set the just time of it.

And this, as it is conceived, put the difference between the

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East and the West. For I ask, was it *vidimus in Oriente* with them? Was it not *vidimus in Occidente?* In the West such a star—it or the fellow of it was seen nigh about that time, or the Roman stories deceive us. Toward the end of Augustus' reign such a star was seen, and much scanning there was about it. Pliny saith it was generally holden, that star to be *faustum sydus,* a 'lucky comet,' and portended good to the world, which few or no comets do. And Virgil, who then lived, would needs take upon him to set down the *ejus* of it,..... *Ecce Dionæi, &c.*—entitled Cæsar to it. And verily there is no man that can without admiration read his sixth Eclogue, of a birth that time expected, that should be the offspring of the gods, and that should take away their sins. Whereupon it hath gone for current—the East and West, *Vidimus* both.

[C. Plin. H.N.2.23.]

[Virg. Ecl. 9. 47.]

[Ecl. 4. 14. 49.]

But by the light of their prophecy, the East they went straight to the right *Ejus.* And for want of this light the West wandered, and gave it a wrong *ejus;* as Virgil, applying it to little Salonine: and as evil hap was, while he was making his verses, the poor child died; and so his star shot, vanished, and came to nothing. Their *vidimus* never came to a *venimus;* they neither went, nor worshipped Him as these here did.

But by this we see, when all is done, hither we must come for our morning-light; to this book, to the word of prophecy. All our *vidimus stellam* is as good as nothing without it. That star is past and gone, long since; "Heaven and earth shall pass, but this word shall not pass." Here on this, we to fix our eye and to ground our faith. Having this, though we neither hear Angel nor see star, we may by the grace of God do full well. For even they that have had both those, have been fain to resolve into this as their last, best, and chiefest point of all. Witness St. Peter: he, saith he, and they with him, "saw Christ's glory, and heard the voice from Heaven in the Holy Mount." What then? After both these, *audivimus* and *vidimus,* both senses, he comes to this, *Habemus autem firmiorem, &c.* "We have a more sure word of prophecy" than both these; *firmiorem,* a "more sure," a more clear, than them both. And *si hîc legimus*—for *legimus* is *vidimus,* 'if here we read it written,' it is enough to ground our faith, and let the star go.

[Lu. 21. 33.]

2 Pet. 1. 17—19.

Lu. 2. 19.

And yet, to end this point; both these, the star and the prophecy, they are but *circumfusa lux* — without both. Besides these there must be a light within in the eye; else, we know, for all them nothing will be seen. And that must come from Him, and the enlightening of His Spirit. Take this for a rule; no knowing of *Ejus absque Eo*, 'of His without Him,' Whose it is. Neither of the star, without Him That created it; nor of the prophecy, without Him That inspired it. But this third coming too[1]; He sending the light of His Spirit within into their minds, they then saw clearly, this the star, now the time, He the Child That this day was born.

[1 Vid. S. Leon. in Epiph. Serm. 4. c. 3.]

He That sent these two without, sent also this third within, and then it was *vidimus* indeed. The light of the star in their eyes, the "word of prophecy" in their ears, the beam of His Spirit in their hearts; these three made up a full *vidimus*. And so much for *vidimus stellam Ejus*, the occasion of their coming.

Now to *venimus*, their coming itself. And it follows well. For it is not a star only, but a load-star; and whither should *stella Ejus ducere*, but *ad Eum?* 'Whither lead us, but to Him Whose the star is?' The star to the star's Master.

3. Their coming, *venimus.*

All this while we have been at *dicentes*, "saying" and seeing; now we shall come to *facientes*, see them do somewhat upon it. It is not saying nor seeing will serve St. James; he will call, and be still calling for *ostende mihi*, "shew me thy faith by some work." And well may he be allowed to call for it this day; it is the day of *vidimus*, appearing, being seen. You have seen His star, let Him now see your star another while. And so they do. Make your faith to be seen; so it is—their faith in the steps of their faith. And so was Abraham's first by coming forth of his country; as these here do, and so "walk in the steps of the faith of Abraham," do his first work.

Jam. 2. 18.

Rom. 4. 12

It is not commended to stand "gazing up into Heaven" too long; not on Christ Himself ascending, much less on His star. For they sat not still gazing on the star. Their *vidimus* begat *venimus;* their seeing made them come, come a great journey. *Venimus* is soon said, but a short word; but many a wide and weary step they made before they could come to say *Venimus*, Lo, here "we are come;" come, and at

Acts 1. 11.

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our journey's end. To look a little on it. In this their coming we consider, 1. First, the distance of the place they came from. It was not hard by as the shepherds—but a step to Bethlehem over the fields; this was riding many a hundred miles, and cost them many a day's journey. 2. Secondly, we consider the way that they came, if it be pleasant, or plain and easy; for if it be, it is so much the better. 1. This was nothing pleasant, for through deserts, all the way waste and desolate. 2. Nor secondly, easy neither; for over the rocks and crags of both Arabias, specially Petræa, their journey lay. 3. Yet if safe—but it was not, but exceeding dangerous, as lying through the midst of the "black tents of Kedar," a nation of thieves and cut-throats; to pass over the hills of robbers, infamous then, and infamous to this day. No passing without great troop or convoy. 4. Last we consider the time of their coming, the season of the year. It was no summer progress. A cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey in. The ways deep, the weather sharp, the days short, the sun farthest off, *in solstitio brumali*, 'the very dead of winter.' *Venimus*, "we are come," if that be one, *venimus*, "we are now come," come at this time, that sure is another.

Cant. 1. 4.

And these difficulties they overcame, of a wearisome, irksome, troublesome, dangerous, unseasonable journey; and for all this they came. And came it cheerfully and quickly, as appeareth by the speed they made. It was but *vidimus, venimus*, with them; "they saw," and "they came;" no sooner saw, but they set out presently. So as upon the first appearing of the star, as it might be last night, they knew it was Balaam's star; it called them away, they made ready straight to begin their journey this morning. A sign they were highly conceited of His birth, believed some great matter of it, that they took all these pains, made all this haste that they might be there to worship Him with all the possible speed they could. Sorry for nothing so much as that they could not be there soon enough, with the very first, to do it even this day, the day of His birth. All considered, there is more in *venimus* than shews at the first sight. It was not for nothing it was said in the first verse, *ecce venerunt*; their coming hath an *ecce* on it, it well deserves it.

And we, what should we have done? Sure these men of the East shall rise in judgment against the men of the West, that is us, and their faith against ours in this point. With them it was but *vidimus, venimus;* with us it would have been but *veniemus* at most. Our fashion is to see and see again before we stir a foot, specially if it be to the worship of Christ. Come such a journey at such a time? No; but fairly have put it off to the spring of the year, till the days longer, and the ways fairer, and the weather warmer, till better travelling to Christ. Our Epiphany would sure have fallen in Easter-week at the soonest. Mat. 8. 11.

But then for the distance, desolateness, tediousness, and the rest, any of them were enough to mar our *venimus* quite. It must be no great way, first, we must come; we love not that. Well fare the shepherds, yet they came but hard by; rather like them than the Magi. Nay, not like them neither. For with us the nearer, lightly the farther off; our proverb is you know, 'The nearer the Church, the farther from God.'

Nor it must not be through no desert, over no Petræa. If rugged or uneven the way, if the weather ill-disposed, if any never so little danger, it is enough to stay us. To Christ we cannot travel, but weather and way and all must be fair. If not, no journey, but sit still and see farther. As indeed, all our religion is rather *vidimus*, a contemplation, than *venimus*, a motion, or stirring to do ought.

But when we do it, we must be allowed leisure. Ever *veniemus*, never *venimus;* ever coming, never come. We love to make no very great haste. To other things perhaps; not to *adorare*, the place of the worship of God. Why should we? Christ is no wild-cat. What talk ye of twelve days? And if it be forty days hence, ye shall be sure to find His Mother and Him; she cannot be churched till then. What needs such haste? The truth is, we conceit Him and His birth but slenderly, and our haste is even thereafter. But if we be at that point, we must be out of this *venimus;* they like enough to leave us behind. Best get us a new Christmas in September; we are not like to come to Christ at this feast. Enough for *venimus.*

But what is *venimus* without *invenimus?* And when they come, they hit not on Him at first. No more must we think, 4. Their enquiry, *Ubi est?*

SERM. XV. as soon as ever we be come, to find him straight. They are fain to come to their *ubi est?* We must now look back to that. For though it stand before in the verse, here is the right place of it. They saw before they came, and came before they asked; asked before they found, and found before they worshipped. Between *venimus,* "their coming," and *adorare,* "their worshipping," there is the true place of *dicentes, ubi est?*

Where, first, we note a double use of their *dicentes,* these wise men had. 1. As to manifest what they knew, *natus est,* "that He is born," so to confess and ask what they knew not, the place where. We to have the like.

2. Secondly, set down this; that to find where He is, we must learn of these to ask where He is, which we full little set ourselves to do. If we stumble on Him, so it is; but for any asking we trouble not ourselves, but sit still as we say, and let nature work; and so let grace too, and so for us it shall. I wot well, it is said in a place of Esay, "He was
Isa. 65. 1. found," *a non quærentibus,* "of some that sought Him not," never asked *ubi est?* But it is no good holding by that place. It was their good hap that so did. But trust not to it, it is not every body's case, that. It is better advice you shall read
Ps. 24. 6. in the Psalm, *hæc est generatio quærentium,* "there is a generation of them that seek Him." Of which these were, and of that generation let us be. Regularly there is no promise of *invenietis* but to *quærite,* of finding but to such as "seek." It is not safe to presume to find Him otherwise.

I thought there had been small use now of *ubi est?* Yet there is except we hold the ubiquity, that Christ is *ubi non,* 'any where.' But He is not so. Christ hath His *ubi,* His proper place where He is to be found; and if you miss of that, you miss of Him. And well may we miss, saith Christ Himself, there are so many will take upon them to tell us where, and tell us of so many *ubis. Ecce hîc,* "Look you,
Mat. 24. 23. here He is;" *Ecce illîc,* nay then, "there." *In deserto,* "in the desert." Nay, *in penetralibus,* "in such a privy conventicle" you shall be sure of Him. And yet He, saith He Himself, in none of them all. There is then yet place for *ubi est?* I speak not of His natural body, but of His mystical—that is Christ too.

How shall we then do? Where shall we get this "where" resolved? Where these did. They said it to many, and oft, but gat no answer, till they had got together a convocation of Scribes, and they resolved them of Christ's *ubi*. For they in the East were nothing so wise, or well seen, as we in the West are now grown. We need call no Scribes together, and get them tell us, "where." Every artisan hath a whole Synod of Scribes in his brain, and can tell where Christ is better than any learned man of them all. Yet these were wise men; best learn where they did.

And how did the Scribes resolve it them? Out of Micah. As before to the star they join Balaam's prophecy, so now again to His *orietur*, that such a one should be born, they had put Micah's *et tu Bethlehem*, the place of His birth. Still helping, and giving light as it were to the light of Heaven, by a more clear light, the light of the Sanctuary.

Thus then to do. And to do it ourselves, and not seek Christ *per alium;* set others about it as Herod did these, and sit still ourselves. For so, we may hap never find Him no more than he did.

And now we have found "where," what then? It is neither in seeking nor finding, *venimus* nor *invenimus:* the end of all, the cause of all is in the last words, *adorare Eum*, "to worship Him." That is all in all, and without it all our seeing, coming, seeking, and finding is to no purpose. The Scribes they could tell, and did tell where He was, but were never the nearer for it, for they worshipped Him not. For this end to seek Him. 5. Their end, *adorare Eum.*

This is acknowledged: Herod, in effect, said as much. He would know where He were fain, and if they will bring him word where, he will come too and worship Him, that he will. None of that worship. If he find Him, his worshipping will prove worrying; as did appear by a sort of silly poor lambs that he worried, when he could not have his will on Christ. Thus he at His birth. Mat. 2. 16.

And at His death, the other Herod, he sought Him too; but it was that he and his soldiers might make themselves sport with Him. Such seeking there is otherwhile. And such worshipping; as they in the judgment-hall worshipped Him with *Ave Rex*, and then gave Him a bob blindfold. The world's worship of Him for the most part. Lu. 23. 11. John 19. 3.

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Lu. 13. 32. But we may be bold to say, Herod was "a fox." These mean as they say; to worship Him they come, and worship Him they will. Will they so? Be they well advised what they promise, before they know whether they shall find Him in a worshipful taking or no? For full little know they, where and in what case they shall find Him. What, if in a stable, laid there in a manger, and the rest suitable to it; in as poor and pitiful a plight as ever was any, more like to be abhorred than adored of such persons? Will they be as good as their word, trow? Will they not step back at the sight, repent themselves of their journey, and wish themselves at home again? But so find Him, and so finding Him, worship Him for all that? If they will, verily then great is their faith. This, the clearest beam of all.

Mat. 12. 42. "The Queen of the South," who was a figure of these Kings of the East, she came as great a journey as these. But when she came, she found a King indeed, King Solomon in all his royalty. Saw a glorious King, and a glorious court about him. Saw him, and heard him; tried him with many hard questions, received satisfaction of them all. This was worth her coming. Weigh what she found, and what these here—as poor and unlikely a birth as could be, ever to prove a King, or any great matter. No sight to comfort them, nor a word for which they any whit the wiser; nothing worth their travel. Weigh these together, and great odds will be found between her faith and theirs. Theirs the greater far.

Well, they will take Him as they find Him, and all this notwithstanding, worship Him for all that. The Star shall make amends for the manger, and for *stella Ejus* they will dispense with *Eum*.

And what is it to worship? Some great matter sure it is, that Heaven and earth, the stars and Prophets, thus do but serve to lead them and conduct us to. For all we see ends in *adorare*. *Scriptura et mundus ad hoc sunt, ut colatur Qui creavit, et adoretur Qui inspiravit;* 'the Scripture and world are but to this end, that He That created the one and inspired the other might be but worshipped. Such reckoning did these seem to make of it here. And such the great treasurer of the Queen Candace. These came from the mountains in

Acts 8. 27. the East; he from the uttermost part of Æthiopia came, and

came for no other end but only this—to worship; and when they had done that, home again. *Tanti est adorare.* Worth the while, worth our coming, if coming we do but that, but worship and nothing else. And so I would have men account of it.

To tell you what it is in particular, I must put you over to the eleventh verse, where it is set down what they did when they worshipped. It is set down in two acts προσκυνεῖν, and προσφέρειν, "falling down," and "offering." Thus did they, thus we to do; we to do the like when we will worship. These two are all, and more than these we find not.

We can worship God but three ways, we have but three things to worship Him withal. 1. The soul He hath inspired; 2. the body He hath ordained us; 3. and the worldly goods He hath vouchsafed to bless us withal. We to worship Him with all, seeing there is but one reason for all.

If He breathed into us our soul, but framed not our body, but some other did that, neither bow your knee nor uncover your head, but keep on your hats, and sit even as you do hardly. But if He hath framed that body of yours and every member of it, let Him have the honour both of head and knee, and every member else.

Again, if it be not He That gave us our worldly goods but somebody else, what He gave not, that withhold from Him and spare not. But if all come from Him, all to return to Him. If He send all, to be worshipped with all. And this in good sooth is but *rationabile obsequium*, as the Apostle calleth it. No more than reason would, we should worship Him with all. Rom. 12. 1.

Else if all our worship be inward only, with our hearts and not our hats as some fondly imagine, we give Him but one of three; we put Him to His thirds, bid Him be content with that, He gets no more but inward worship. That is out of the text quite. For though I doubt not but these here performed that also, yet here it is not. St. Matthew mentions it not, it is not to be seen, no *vidimus* on it. And the text is a *vidimus*, and of a star; that is, of an outward visible worship to be seen of all. There is a *vidimus* upon the worship of the body, it may be seen—*procidentes*. Let us see you fall down. So is there upon the worship with our worldly goods, that

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may be seen and felt—*offerentes*. Let us see whether, and what you offer. With both which, no less than with the soul, God is to be worshipped. "Glorify God with your bodies, for they are God's," saith the Apostle. "Honour God with your substance, for He hath blessed your store," saith Solomon. It is the precept of a wise King, of one there; it is the practice of more than one, of these three here. Specially now; for Christ hath now a body, for which to do Him worship with our bodies. And now He was made poor to make us rich, and so *offerentes* will do well, comes very fit.

1 Cor. 6. 20.

Prov. 3. 9.

To enter farther into these two would be too long, and indeed they be not in our verse here, and so for some other treatise at some other time.

There now remains nothing but to include ourselves, and bear our part with them, and with the Angels, and all who this day adored Him.

The application.

This was the load-star of the Magi, and what were they? Gentiles. So are we. But if it must be ours, then we are to go with them; *vade, et fac similiter*, "go, and do likewise." It is *Stella gentium*, but *idem agentium* 'the Gentiles' star,' but 'such Gentiles as overtake these and keep company with them.' In their *dicentes*, "confessing their faith freely;" in their *vidimus*, "grounding it throughly;" in their *venimus*, "hasting to come to Him speedily;" in their *ubi est?* "enquiring Him out diligently;" and in their *adorare Eum*, "worshipping Him devoutly." *Per omnia* doing as these did; worshipping and thus worshipping, celebrating and thus celebrating the feast of His birth.

Lu. 10. 37.

We cannot say *vidimus stellam;* the star is gone long since, not now to be seen. Yet I hope for all that, that *venimus adorare*, "we be come thither to worship." It will be the more acceptable, if not seeing it we worship though. It is enough we read of it in the text; we see it there. And indeed as I said, it skills not for the star in the firmament, if the same Day-Star be risen in our hearts that was in theirs, and the same beams of it to be seen, all five. For then we have our part in it no less, nay full out as much as they. And it will bring us whither it brought them, to Christ. Who at His second appearing in glory shall call forth these wise men and all that have ensued the steps of their faith,

and that upon the reason specified in the text; for I have seen their star shining and shewing forth itself by the like beams; and as they came to worship Me, so am I come to do them worship. A *venite* then, for a *venimus* now. Their star I have seen, and give them a place above among the stars. They fell down: I will lift them up, and exalt them. And as they offered to Me, so am I come to bestow on them, and to reward them with the endless joy and bliss of My Heavenly Kingdom.

To which, &c.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON THURSDAY, THE TWENTY-FIFTH OF DECEMBER, A. D. MDCXXIII.
BEING CHRISTMAS-DAY.

Ephesians i. 10.

That in the dispensation of the fulness of the times, He might gather together into one all things, both which are in Heaven, and which are in earth, even *in Christ.*

In dispensatione plenitudinis temporum, instaurare omnia, in Christo, quæ in Cœlis, et quæ in terra sunt, in Ipso.

[*That in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in Heaven and which are on earth, even in Him.* Engl. Trans.]

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Seeing the text is of seasons, it would not be out of season itself. And though it never be out of season to speak of Christ, yet even Christ hath His seasons. "Your time is
John 7. 6. always," saith He, so is not Mine; I have My seasons. One of which seasons is this, the season of His birth, whereby all were "recapitulate in Heaven and earth," which is the season of the text. And so, this a text of the season.

There is for the most part in each text some one predominant word. That word in this is the word *ἀνακεφαλαιώσασθαι*, here turned "gathering together into one again." To know the nature and full force of it, we may consider it three ways: 1. as it is properly taken; 2. as it is extended; 3. as it is derived.

1. As it is taken properly. So it signifies "to make the foot of an account." We call it the foot, because we write it below at the foot. They of old writ theirs above, over the
Ps. 40. 7. head, and so called it *κεφάλαιον* (*in capite libri Scriptum est de me*) the sum in the top.

2. As it is extended. So it is "the short recapitulation of a long chapter," the compendium of a book or of some discourse. These are all like the foot of an account, and are usually called the sum of all that hath been said.

3. As it is derived. So shall we have the native sense of it. It comes of κεφάλαιον, and that of κεφαλή, Greek for 'a head.' Best expressed in the word 'recapitulate;' that is, to reduce all to a head. Each of these is a gathering together into one, as we read. Which of the three you take, nay take them all three, you cannot do amiss. They be all true, all tend to edify. Christ is the 1. sum of our account, 2. the shutting up of our discourse, 3. "the Head of the body" mystical whereto this gathering here is. We shall make no good audit without Him; no, nor good apology. Whatsoever be the premises, with Christ we must conclude. As we do the year with Christmas, so conclude all with *in Christo.*

Col. 1. 18. Eph. 4. 15, 16.

The old division is—*ut res, ita tempora rerum.* Here it holds, here are both seasons and things; things for seasons, and seasons for things.

The division.

Two parts here be. 1. Seasons, first; seasons, more than one. 2. Here is a fulness of them. 3. Here is a dispensation of that fulness. 4. And that by God; "that He," that is God—"that in the dispensation of the fulness of times He might." This is the first part.

I.

The "things." For first, here are "all things; things in Heaven, things on earth"—all in both. 2. Of these, a collection or gathering them all together; or rather, a recollection or gathering them together again. 3. A gathering them all into one; all into one κεφάλαιον, one "sum;" or all to one κεφαλή, one "head." And these two are one, and that one is Christ.

II.

You observe, that as the things answer the seasons, and the seasons them, so doth the fulness answer the gathering, and the gathering it. 1. To fill the seasons, to make a fulness of them, here is a gathering. 2. A gathering whereof? Of all in Heaven, and all on earth—a great gathering sure, and able to fill the seasons full up to the brim. 3. But this is not a gathering at the first hand, but a gathering again, that is, a-new at second-hand. 4. A gathering whereto? "To one" —one, either one sum, or one head, both are in the body of

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the word, and these two are one, and that one is Christ. 5. A gathering, how? that is in the word too: by way of contracting or recapitulation. 6. And when? When God dispensed it; and that is at Christ's birth. 7. Now last, what we are the better by this gathering, what fruit we gather by or from it, what our share is in this sum, which is *summa dividenda*. 8. And then how we may be the better for it, if we divide as God, and when God did it. 9. As God, gather things in Heaven first. 10. When God, and that is this season of the year, the gathering time with God and with us. So shall we dispense the season well.

Find the things, they will bring you to the season; find the fulness of things, you shall find the fulness of seasons. Find the gathering, you shall find the fulness; find Christ, and you shall find the gathering, for the gathering is full and whole in Christ. So, upon the point, find Christ and find all. And this is the first day we can find Him; for this day was He born, and so first to be found by us.

I.

1. *Tempora*: the seasons.

[Serm. IV.] At Christmas, A.D. 1609.

We have heretofore dealt with "the fulness of time;" and now are we to deal with the fulness of season. Time and season are two, and have in all tongues two different words to shew they differ. In Hebrew, זמן and עת; in Greek, χρόνος and καιρὸς; in Latin, *tempus* and *tempestivum*.

And differ they do as much as a time, and a good time. It is time alway, all the year long; so is it not season, but when the good time is. Time is taken at large, any time. Season not so, but is applied to that with which it suits, or for which it serves best. Here it is applied to gathering, the season of gathering.

These seasons be καιρῶν in the plural; for,—*ut res, ita tempora rerum*, 'as the things to be gathered are many, so are the seasons wherein they are to be gathered, many likewise.' Each, his several season to be gathered in.

2. Their fulness.

Now as 'the things,' *res*, have their autumn of maturity, so *tempora*, 'the seasons' have their fulness, and when t[h]e things are ripe and ready to be gathered, then is the seas[on] full.

3. The dispensation.

Now of these seasons and their fulness there is "a dispensation," an *œconomia*, the word in the text, which is a word of husbandry; a great part whereof consisteth in the skill of

seasons, of taking them when they come, allotting the thing to the season, and the season to it.

Which dispensation is here ascribed to God; that He, that is, that God "in Whose hands our times are," saith the Psalm, and our seasons, both. He that can make them full by giving us kindly seasons, or empty by making them unseasonable, and having made them full is to dispose of them of very right. There is none of these but is sensible in the course of the year, in things upon earth. 4. The Dispenser, God. [Ps. 31. 15.] Ps. 104. 27, 28. Ps. 145. 15, 16.

But are there seasons for the things on earth and their fulness, and are there not also seasons for the things in Heaven and for the filling of them? All for relief of the bodily wants here below, none for the supply of spiritual necessities above? All for the body, and never a season for the soul? If we allow them to the world, shall we not to the Church, the *ἀνακεφαλαίωσις* or 'abridgment' of the world? If it be sensible in the natural things, though not so easily discerned, yet it is as certain in the main revolution of *annus magnus,* 'the great periodical year' of the world's endurance.

It can never enter into any man to think that the great *Œconomus* or 'Steward of this great household,' the world, should so far forget Himself, but if for all matters He "had appointed a season," then for the greatest matter. If for every purpose under Heaven, then for the highest purpose of all, that as we see concerneth all the things in Heaven and earth both. Above *salus populi* this *salus mundi,* 'the saving the whole world.' Shall not these have their seasons, and the seasons their fulness there, and that fulness the due dispensation of all other most worthy of God, the greatest work of the greatest Person? Set this down then to begin with: there are seasons, as in our common year of twelve months, so in the great year, whereof every day is a year by Daniel's, nay, "a thousand years," by St. Peter's calculation. Eccl. 3. 1. 2 Pet. 3. 8.

And which be the seasons, and when, in the common year? Our Saviour sets them down. 1. The season "when the earth bringeth forth the blade;" 2. when "the stalk;" 3. when "the ear;" 4. when "the full corn in the ear." And when the ear is full, and full ripe, the season is full; then is the season of fulness, the fulness of season. Then Mar. 4. 28.

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"the reaper fills his hand, and he that bindeth up the sheaves his bosom." "Then are the barns filled with plenty, and the presses run over with new wine." And when all is full, then to gathering we go.

Ps. 129. 7. Prov. 3. 10.

Such like seasons do we find *in anno magno.* 1. The time of nature, all in the blade; 2. of Moses, in the stalk; 3. of the Prophets, in the ear. 4. And when the full corn? When but at this great gathering here mentioned? When all in Heaven, and all in earth gathered, that I think was the fulness of things, *plenitudo rerum;* and the fulness of seasons, *plenitudo temporum,* may be allowed for it.

II.

This sets us over to the second part, from the seasons to the things; from the fulness of seasons to the gathering of things. And first, whereof, of what things? Of τὰ πάντα, "even all." "All;" and to shew the extent of it, subdivided into "all in Heaven, all in earth;" and that I trow is "all." It was not amiss he should thus sever them, and express things in Heaven by name; else we should little have thought of gathering things there so high. No farther than earth, we; there is all our gathering, and there only. The Apostle points up to Heaven—*sursum corda,* "to lift up our hearts, to set our affections on things there above," to gather them. There is a gathering of them also.

1. *Res:* the things.

Col. 3. 1, 2.

Of which gathering into one, I know not what the things in Heaven have—the things in earth I am sure have good cause to be glad. In Heaven is all good, and nothing but good. In earth, to say the least, there is much evil. Yet upon the reckoning, Heaven is like to come by the loss; we on earth are sensibly gainers by it. It is a good hearing for us, that both these shall be thus gathered together. For if Heaven and earth be so gathered, it is that Heaven may advance earth higher; and no meaning, that earth should draw it down hither. *Magis dignum semper ad se trahit minus dignum,* is the old rule.

But well: between them both here is a great gathering toward, well expressed by the Apostle in the terms of a sum. For it is *summa summarum,* 'a sum indeed;' Heaven and earth, and the fulness of them both.

2. The gathering.

All these to be gathered, and well. Gathering God favours, for it ends in unity, to gather into one; and unity God loves,

Himself being *principalis unitas.* God favours it sure, Himself is the gatherer. Scattering God favours not; that tends to division, and division upon division. Gathering is good for us; unity preserves, division destroys. *Divisum est,* be it house or be it kingdom, ever ends in *desolabitur.* God "delights not in destruction," "would have none to perish." The kite, he scatters; the hen, how fain would she gather! Mat. 12. 25. Ez. 33. 11. 2 Pet. 3. 9.

But stay awhile, and take with us what kind of gathering. It is not κεφαλαίωσις, 'a gathering;' but ἀνακεφαλαίωσις, "a gathering together again." We must not lose ἀνὰ, there is force in it. It is not a collection, but a recollection. *Re* imports it is a new collection again, the second time. You see it in *recal, return, reduce;* that is, to call, turn, bring back again. 3. Gathering again.

Now our rule is, ἀνὰ ever presupposeth ἀπὸ. Ἀνακεφαλαίωσις presupposeth ἀποκεφαλαίωσις: that is, a returning to implies a departing from: "a gathering together again," a scattering in sunder before; "a dispensation," a dissipation. So a dissipation, a departure, a scattering there had been.

Yet one degree more. Ἀπὸ that is 'from,' ever implies σὺν, that is a former being 'with.' One cannot be said to be gone from, that was never with; or to fall out, that was never in: one cannot be said to be so again, that was never so before. So then together we were first, and in sunder we fell after. Which falling in sunder required an ἀνὰ to bring us together again, to restore us to that the second time that we had before lost, to our former estate. It is St. Peter's word "restoring," the same with St. Paul's "gathering together again" here. Acts 3. 21.

Now these three set forth unto us our threefold estate. 1. 'Together,' σὺν, our first original, which we had in Adam, while he stood with God together. 2. 'In sunder,' ἀπὸ—there came our misery, by Adam's not keeping his first estate, but scattering from God. 3. But then comes ἀνὰ about, and makes all well again, by bringing us where we were at the first. There was a former capitulation—the articles were broken: then came this recapitulation here anew. An account was cast, but it was mis-cast, and so it is here cast new over again.

But when all is done, ἀνὰ is it we must hold by. The first is gone, all perished by being scattered from. All must be

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recovered by being gathered to again. Our separation, our ruin; our reparation, our *ἀνὰ*, our 'gathering again;' and not ours alone, but *salus mundi*, of "all in Heaven all in earth."

But this we may see by the way, 1. what case all were in: 2. what case all are in still, that lie loose and ungathered, and whom *ἀνὰ* hath not recollected again.

4. Into one.

We see what and how gathered. Now *quo?* the next point is, whereto? Into one. Every thing that is gathered is so. But there is more ones than one. One heap, as of stones; one flock, as of sheep; one pile, as of the materials of a building. All are good; but to take the word in the native sense, the gathering here is either to one *κεφάλαιον*, "one sum," as many numbers; or to go nearer, to one *κεφαλὴ*, "one head," as many members—and that is it the Apostle pursueth to the chapter's end. Both these, sum and head, are in the body of the word *κεφάλαιον*, and they both serve and suit well. The body: the head is as it were the sum of all; all 1. sense, 2. motion, 3. speech, 4. understanding, all recapitulate into the head. This of head or sum fitteth it best. For to speak properly, many heaps, flocks, piles there may be; heads there can be but one. *De ratione capitis est, unum esse.* And so of a sum, but one true sum, were there never so many so divers ways cast.

So then into one, that is not enough; it is not co-adunation will serve. It is recapitulation, and in that word there is *caput;* it is *ἀνακεφαλαίωσις*, and in that word there is *κεφαλὴ*, such a reducing all to one, as that one be the head. A headless gathering the Apostle cannot skill of. And indeed, say there were an entir body, and every member in his right place, and all strictly knit together, yet if the head should hap to be away, as good the members all in sunder, for all were to no purpose. So, a head or nothing.

This gathering then, you see, is to the chief member, to the member that wears the crown. Thither, upward, the true gathering goes. There is an union downwards, as of Samson's foxes, that were together by the tails; that is not the right, but by the head. The oxen that plough are joined together by the head; the foxes that are tied by the tails, they set all on fire. The unity of the head God send us! that is the true unity.

Jud. 15. 4.

And yet are we not where we should. We may gather upward too, and make a head, and not the right head. That to a head is not enough, if it fall out to be a wrong head, suppose Romely's son. *Humano capiti, &c.* Do but paint, saith the Poet, any body with a wrong head, it will but move laughter and scorn. The right, the own head it would be. A strange head will not suit, nor do us any stead. The right head then. Isa. 7. 9. [Hor. de Art. Poet. init.]

And which is the right head he adds? *Recapitulati in Christo*—it is Christ. There, lo, is the right head now. To That let all gather.

And now we are arrived at Christ, we are where we should, our gathering is at the best. All in Heaven, all in earth, gathered together, together again—again into one, one sum whereof Christ is the Foot, one body whereof Christ is the Head. Gather then, and be gathered to Him; gather then, and be gathered with Him. "He that gathereth not with Him scattereth." Lu. 11. 23.

And so were all, all scattered without Christ, till He came with His *ἀνὰ*, and got them again together. The seasons were all empty, the things all on heaps.

Things in Heaven from things in earth—Angels with "drawn swords at men." Things on earth from things in Heaven—men at but the sight of an Angel ready to fall down dead. The members from the head, the head from the members, the members one from another: neither union with the head, nor among themselves. *Peccata vestra,* it was sin that divided between God and them, and divided once and divided ever, divided *in semper divisibilia,* 'till they were quite past all division;' no longer divided now, but even scattered. The case of the world then. Gen. 3. 24. Jud. 13. 22. Jer. 5. 25.

Scattered in point of religion. Gods scattered all over, "as many gods as cities." All the hosts of Heaven, all the beasts and creeping things of the earth. Jer. 2. 28.

Scattered in point of morality or moral philosophy. I know not how many scattered opinions Augustine reckons *de Summo Bono,* the chief point of all. [S. Aug. de Civ. Dei, xix. 1.]

The Jews scattered from the Gentiles, and the Gentiles from the Jews—a main wall between. Eph. 2. 14.

The Gentiles scattered from themselves grossly; all in

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fractions, they. Nothing of a body, never a head; and yet many heads, but never a right one among them all.

No, not the Jews themselves; for "the Tabernacle of David" was then down, and the ruins of it scattered into many sects, as the Prophet Amos complains, and St. James allegeth it out of him. In a word, the whole world then was but a mass of errors, a chaos of confusion, *Tohu* and *Bohu*; "empty and void" of all saving grace or truth. Well likened to them that were scattered at the tower of Babel, where no man understood another; or to the people that were "scattered all over the land of Egypt to gather stubble, to pick up straws." All then wandering hither and thither, and "seeking death in the error of their life." By all which you see what need there was of this gathering, this *ἀνακεφαλαίωσις*.

Amos 9. 11. Acts 15. 16. תהו בהו Gen. 1. 2. Gen. 11. 7. Exod. 5. 12. Wisd. 1. 12.

Now then if, "for the divisions of Reuben, there were great thoughts of heart," as it is in Deborah's song, for but one tribe scattered from the rest, shall there be no thought or course taken for these, such, so general, so many, not divisions but plain dispersions, scatterings all abroad? Great pity that all these should lie thus loose and ungathered, as if they were not worth the taking up. He that in John 6. took order for the broken meat, for the fragments, willed them to be gathered, *ἵνα μή τι ἀπόληται*, "that nothing might be lost"—no, not of them, He certainly were no good *Œconomus* if He would let all these be lost for lack of gathering.

Jud. 5. 15. John 6. 12.

But could not this gathering be *absque Christo*, in some other? It appears no. Seasons there were more than one, but all empty; proffers were made in them, but nothing full, nor any thing near full. A season of the Law unwritten. Then came the Patriarchs. But they had much ado to keep themselves from scattering; they gathered none.

A season of the Law written. Then the Priests and Levites; but the gathering little the fuller for them.

Then came all the Prophets, to no great purpose they neither; some few proselytes they made, that was all. But in the end, all these, as they in the parable of the wounded man, "passed by, looked on him," but let him lie; little was done till the good Samaritan came. The things in heaven and earth, the generality of them so, in not much better case for all these, could not be recapitulate in the Patriarchs,

Luke 10. 31, 32.

Moses, the Prophets. So that to this plunge it was come, that the Psalmist even asked God, "Wherefore hast Thou made all men for nought?" It was for Him to come, *Qui venturus erat.* Ps. 89. 47. Heb. 10. 37.

It was time, more than time, when that which was the only known way, when one was scattered from God, how to gather him to God again, which was, "Let Him smell a sacrifice"—when that grew out of season, when that failed. And that it did. "Sacrifice, burnt-offering, burnt-offerings for sin," (sin that made all the scattering,) *noluisti*, that is plain, "Thou wouldst not"—it is Christ now speaketh—"Then said I, Lo, I come." I, of Whom it is written, ἐν κεφαλίδι, "in the top or front of the book, that I should fulfil Thy will," and gather these together again; "lo, I come to do it." 1 Sam. 26 19. Ps. 40. 6.

By this *Ecce venio* of His a way was found, those that were thus distracted and scattered before, how to bring them together again. What way was that? It follows in the same place what He meant by *Ecce venio.* He goes it over again; "No sacrifice Thou wouldst;"—no: *corpus autem aptasti*, "but a body hast Thou ordained Me." The incorporating Christ, the ordaining Him a body, that is the "new and living way, through the veil, that is His flesh." With that He comes this day, and gathers all again. Ps. 40. 6. Heb. 10. 20

How, or in what manner that? The manner is set down in the word, by way of recapitulation. We are not to conceive there was such "a great sheet," as St. Peter saw, "let down from Heaven," and that all these were put into it and so gathered. No, it was *recapitulando*, 'by reducing to less room,' as we do many diffused matters to a few heads, as we contract great maps to a small compass, as great plots to a small module; for that is properly to recapitulate. There are two words in the verse set it out well; 1. πλήρωμα, 2. and κεφάλαιον. Πλήρωμα, this fulness will come into a little κεφάλαιον, as the particulars of many leaves come into a total of not half a line. 5. The manner: *recapitulando.* Acts 10. 11

If then we be to proceed by way of recapitulation, then are we to reduce all to heads. So let us reduce these things to these two heads; 1. First, Heaven, and all in it, to God; earth, and all in it, to man. Gather these two into one, and there is the ἀνακεφαλαίωσις in short. To conceive it the

SERM. XVI. better, you shall understand this was on a good way one-ward, before. You have heard man called the little world, the ἀνακεφαλαίωσις of the great one, a compendium of all the creatures. And so he is of both. He participates with the Angels, and so with things in Heaven, by his soul; he participates with the elements, and so with things on earth, by His body. The poet had it by the end; *Fertur Prometheus, &c.* That to the making of man's body there went a piece of every of the creatures. So there was in man a kind of recapitulation before.

[Hor. Od. I. 16. 13.]

But that was not full, yet lacked there one thing. All in Heaven were not gathered into man. Of God we say, *Qui es in Cœlis.* He was one of the things in Heaven, and He was out all the while. But if He could be gathered in too, then were it a full gathering indeed. All in Heaven recapitulate into One, that is God; all in earth recapitulate into one, that is man. Gather these two now, and all are gathered, all the things in either. And now at this last great recollection of God and man, and in them of Heaven and earth, and in them of all in Heaven and earth, are all recapitulate into the unity of One entire Person. And how? Not so as they were gathered at first; not as the κεφαλαίωσις, 'the first gathering,' so the ἀνακεφαλαίωσις, 'the second gathering.' When things were at the best, God and man were two in number; now God and man are but one Christ. So the gathering nearer than before, so surer than before, so every way better than before.

In man there was one-ward an abridgment of all the rest. Gather God and him into one, and so you have all. There is nothing, not any thing, in Heaven or earth left out. Heaven is in and earth, the creatures in Heaven and earth, the Creator of Heaven and earth. All are in now; all reconciled, as it were, in one mass, all cast into one sum; recapitulate indeed truly and properly.

Herein is the fulness, that God Himself comes into this κεφάλαιον. The Apostle, where the Psalm saith, "He hath put all things in subjection under His feet;" "it is manifest," saith the Apostle, "that He was excepted That so put them under." But here it is manifest, say we, that He is not excepted That did gather; but He the very Collector is in this collection Himself and all.

1 Cor. 15. 27.

For "God was in Christ reconciling the world." "The world," that is all things, all in Heaven, all in earth. And in Christ did "dwell the fulness of the Godhead bodily," when He did so "reconcile them" "in the body of His flesh." In a word, certain it is that by virtue of this recapitulation we are one with Christ, Christ as man. God is one with Christ—Christ as God. So in Christ God and man are one. And there is good hope they that are one, will soon be at one; where unity is, union will be had with no great ado. 2 Cor. 5. 19 Col. 2. 9. Col. 1. 21. Col. 1. 22.

And even besides this there is yet another recapitulation; that well might it have that name. For if you mark it, it is not recapitation, but recapitulation; and that comes of *capitulum*, which is a diminutive. So was it: *Verbum in principio*, "the eternal," mighty, great "Word" became *Verbum abbreviatum*, as the Apostle saith, to bring this to pass. He That "the Heavens are but His span," abbreviate into a child of a span long; He that *Caput*, "the Head" of men and Angels, principalities, and powers, became *Capitulum;* He that *Κεφαλή, Κεφάλαιον*, 'a little diminutive Head.' Head? Nay, became the Foot, *Pes computi* the text is, 'the Foot, the lowest part of the account,' and of the lowest account. Rom. 10. 8. Isa. 40. 12.

And now, because we are in seasons, we speak of seasons. When was this, at what season of the year? when was it that He was so *capite minutus?* Sure never less, never so little, never so minorated, so minimated, I am sure, as now. When was *Ecce venio* fulfilled? We may know that by all the four Sundays in Advent now past, that to-day it is *Ecce venio.* His coming the Psalm expounds by ordaining Him a body; a body there was ordained Him in the womb, but to us things are when they appear. That though the Word were made flesh before, yet God was not "manifested in the flesh," came not and "dwelt among us," visibly to be seen till this day. So that if you ask of *in Christo*, what or when? *In Christo nato*, then was this gathering of things in Heaven and earth. 6. The season when. Ps. 40. 7. John 1. 14. [1 Tim. 3. 16.]

And in sign it was then, look there comes a choir of Angels down, there comes a new star forth to represent the things in Heaven, there comes together a sort of shepherds, and there is gathering to them a troop of great princes from the East to represent the things on earth, which consist, as Lu. 2. 13. Mat. 2. 1.

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these do, of high and low, noble and base, wise and simple; all to celebrate, and make shew of this gathering, of this great πλήρωμα into this small κεφάλαιον. And in their Luke 2. 14. Heavenly hymn there is mention of this gathering; *in excelsis*, and *in terris* set together, as if all in both were now in full and perfect harmony.

Now when the seasons had travailed with, at last brought forth Him That was the best thing they had, or should ever [Col. 1. 19.] bring forth, then were they at the best. When "Him in Whom it pleased the Father all fulness should dwell," then were they at the full. The gathering of the things so full as it made *plenitudo rerum*, the gathering of the seasons so full as it made *plenitudo temporum*. And so have we brought both parts, seasons and things together.

The sum is at the foot, the oration at the period, the build- Rom. 11. 25. ing at the head-stone, the tide at the full; "the fulness of Eph. 1. 23. the Gentiles" are come into His Church, "which is His body, the fulness of Him that filleth all in all."

But why God in the dispensation of the seasons did so order that at such a year of the world, such a month of the year, such a day of the month, this should fall out just, this is more than I dare take upon me to define. But this I may, that the Christian world hath ever observed divers good congruities of this feast with this text.

The application of the text to the time and to us.

In earthly things.

The text is of a recapitulation; the feast is so. Twelve months recapitulate to twelve days. Six for the old, in six days was the creation of the old. And when "the old things are past," as many for the new; for "behold all things are 1. new," and "if any be in Christ he is a new creature." Both 2 Cor. 5. 17. these recapitulate in one season equally divided. Equally divided between both, yet so as the days of the last are set Mat. 19. 30. before the first, that so *erunt novissimi primi* is verified even of the season, and the last first there also.

2. The text is of a gathering, and that falls fit with the season, and giveth us great cause to admire the high wisdom of God in the dispensation of seasons; that now at this season, when we gather nothing, when nothing groweth to be gathered, there should be a gathering yet and a great one; nay, the greatest gathering that ever was or will be; and so by that means, the poorest and emptiest season in nature become the fullest and richest in grace.

Now we do ourselves in effect express as much as this comes to. For we also make it a season of gathering together, of neighbourly meetings and invitations. Wherein we come together, and both ourselves have, and we make each other partakers of, what we have gathered all the year before. 3.

In which sense also we may call it the season of dispensation; in that we then dispense the blessings God hath sent us, and that is in good house-keeping and hospitality.

And if you will, of fulness too. For the most part do then use to be better filled, and with better fare that are not so full again all the year beside. That one may truly say, there is more fulness in this season than any other. And so it is the season of fulness then; for the "hungry are then filled with good things," then of all the seasons of the year. 4. Ps. 107. 9.

And last, there is in the text, and it is the main word in the text, *ἀνακεφαλαίωσις*, which in the primitive sense is the making the foot of an account; which agreeth well with the foot of the year, for at the foot of the leaf sums used to be set. Set it at the head, or set it at the foot, it is the foot of the old, and the head of the new, and so the fittest season to celebrate it in. For be it head, or be it foot, Christ it is. So recapitulation or gathering, fulness or dispensation, or summing all up, the text is seasonable. [Lu. 1. 53.] 5.

But these I have spoke of are of things on earth. Were it not to be wished, we would endeavour to have some fruition, and to gather some fruit for the Heavenly part from this gathering, this summing up of Christ's? In Heavenly things.

Christ is but *κεφάλαιον*, 'a short sum;' but there is in Him *πλήρωμα*, "a fulness of all." Christ is but the contents of a chapter, some three or four lines, but a great long chapter follows, long and large. For what shall you see in this Shulamite, but *chorus castrorum*, legions, whole armies of good things to gather. Such, so great a sum, as twelve days will not serve to cast them up. But yet somewhat let us gather, that the seasons being full, we ourselves be not sent empty away. Cant. 6. 13.

The time fails; I will therefore name but one, and that the main word of the text, *ἀνακεφαλαίωσις*, which referreth properly to 'the making up an account.' The Fathers taking the verse into their considerations, pitch upon it; as St. Je- Our accounting. [Vid. S. Hieron. in loc.

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rome, who thinks it chosen of purpose to that end. But the word and thing both we may have good use of, seeing we all are to be accountants, *redde rationem* said to us all, seeing to an account we must all come.

adv. Jovin. c. 12. et in Hier. c. 18.]

Lu. 16. 2. And thus he followeth it, goes no farther than the text for the particulars of our account, makes them consist of *quæ in Cœlis* and *quæ in terris*. Which two, as they are principally taken for the creatures in both, so may they also, and not amiss, be taken for the things done in them both; specially our gatherings in them referring to either.

1. For *quæ in Cœlis.* Things in Heaven to stand for our good deeds, our alms, fasts, and prayers, that "ascend up thither"—the Angel tells Cornelius so—and "will receive us up thither into everlasting tabernacles." Of which, gather we as many as we can all our life long.

Acts 10. 4. [Lu. 16. 9.]

2. For *quæ in terris.* As for these on earth, we gather but too fast; meaning our evil deeds, which smell of the earth whence they are, and where they were done.

Now when we come to give up our account, it should seem by the word *ἀνὰ*, we had cast them once before and cast them false, that we must to it again, and see if we can find our sums right. There is no danger but in casting our *quæ in Cœlis*, our good, lest we cast them over; and our *quæ in terris*, our bad, lest them we cast under. The other way the error is nothing so perilous.

Our *quæ in Cœlis*, our good, howsoever our new auditors cast them so as they find God in their debt, for that we have laid out more than ever God required, I doubt will not prove so at the audit. But of our *quæ in terris*, our evil, there is no great fear of overcasting them, their sum will rise but too high if we deceive not ourselves.

Both to be *in Christo.* But whether it be of both, we shall find ourselves wrong in both, if they be not recapitulate *in Christo*. For our *quæ*

Lu. 17. 10. *in Cœlis;* having done all we can, Christ bids us say, *servi inutiles sumus;* and so we must say then, and what account can be made of *inutile?* Having suffered all we can, *non sunt*

Rom. 8. 18. *condignæ*, saith St. Paul; so both come not home. The good

Lu. 3. 16. Centurion, he that "built the Synagogue," nay then St. John

Lu. 7. 5. Baptist himself, both cast themselves to a *non sum dignus*, even the best of our nature. That when we have done we

must begin again, and cast and cast till we be weary, unless we cast in Christ; fail still, unless our total of *quæ in Cœlis* be recapitulate *in Christo.*

But then come to the other account of *quæ in terris;* to that there is our fulness, and the fulness of our seasons. Many a broken reckoning shall we find there, such surd numbers, such fractions we shall meet with, we shall not tell how or when to get through, we shall want counters. They are so infinite and intricate withal, that I fear we shall be found in a mighty arrear, a huge debt of thousands and "ten thousands of talents;" we shall not tell which way to turn us, nor which way to satisfy it, though all we have were sold, and we ourselves too. To balance this account, Christ is most needful; for, *summis conjunctis,* 'cast both these together,' and Job being our auditor, he finds we shall not be able to "answer God one for a thousand" that He can charge us with. *Sine me nihil potestis facere,* if ever, we shall find in this most true. For gather Heaven and earth, and all that is in them altogether, and leave Him out, they will never be able to make our discharge, not the best auditor of them all.

Mat. 18. 24.

Job 9. 3.

John 15. 5.

But He out of the fulness of His satisfactions can relieve us that way, to take off, or strike off, a great part of our *onus.* And He can cast in of the fulness of His merits to make up that is found *minus habens,* or defective in ours that way. For the short is, He is both *Pes* and *Caput computi,* the *Κεφαλὴ,* and the *Κεφάλαιον;* He is called both in the text. His *ἀνακεφαλαίωσις* must help us if ever we come to our audit.

But foreseen, that this be no hindrance to our gathering. No: gathering we must be still those of Heaven, spiritual; and turn as much of our earthly as we can into them. And still order the matter so, as "while we have time we be doing good." We shall but evil sum up all in Christ, if we have no particulars to raise our sum of, if we have nothing but what is out of Christ to recapitulate in Christ. To gather, I say, else are we like to have but an empty season of it.

Yet not to hinder our gathering.

Gal. 6. 10.

And even to begin now to imitate God in His time when, and in His order how. His time: this is the time, God made His in; now we to take the same time to fall on gathering. His order: this is the order God made His by; He began with Heavenly things, we to keep the same

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order, follow His method, begin where He begins, begin with the things that have the priority of place in the text, begin with them; make *Regnum Ejus* our *primum quærite*, and the things that pertain to it. And not pervert God's order, and be so wholly given to the fulness of the things on earth, that we fall to them first. Nay, I pray God it be not first, and last and all. We shall the better dispense the season, if we gather to prayers, to God's word; if we begin with them, if with the dispensation of His holy mysteries gather to that specially.

Mat. 6. 33.

The application to the Eucharist.

For there we do not gather to Christ or of Christ, but we gather Christ Himself; and gathering Him we shall gather the tree and fruit and all upon it. For as there is a recapitulation of all in Heaven and earth in Christ, so there is a recapitulation of all in Christ in the holy Sacrament. You may see it clearly: there is in Christ the Word eternal for things

1. in Heaven; there is also flesh for things on earth. Semblably, the Sacrament consisteth of a Heavenly and of a terrene part,

[Iren. 4. 18. c. 5. ed. Par. 1710.]

(it is Irenæus' own words); the Heavenly—there the word too, the abstract of the other; the earthly—the element.

2. And in the elements, you may observe there is a fulness of the seasons of the natural year; of the corn-flour or harvest in the one, bread; of the wine-press or vintage in the other,

Joh. 12. 24.

wine. And in the Heavenly, of the "wheat-corn" whereto

John 6. 51.

He compareth Himself—bread, even "the living Bread" (or,

John 6. 49.

"Bread of life") "that came down from Heaven;" the true Manna, whereof we may gather each his gomer. And again,

John 15. 1.

of Him, the true Vine as He calls Himself—the blood of the grapes of that Vine. Both these issuing out of this day's re-

Ps. 40. 6.

capitulation, both in *corpus autem aptasti Mihi* of this day.

3. And the gathering or vintage of these two in the blessed Eucharist, is as I may say a kind of hypostatical union of the sign and the thing signified, so united together as are the two natures of Christ. And even from this Sacramental union do the Fathers borrow their resemblance, to illustrate

[Theodor. Dial. II. vol. iv. p. 84, 5. ed. Par. 1642. Gelas. de Duob. Nat.

by it the personal union in Christ; I name Theodoret for the Greek, and Gelasius for the Latin Church, that insist upon it both, and press it against Eutyches. That even as in the Eucharist neither part is evacuate or turned into the other, but abide each still in his former nature and substance, no

more is either of Christ's natures annulled, or one of them converted into the other, as Eutyches held, but each nature remaineth still full and whole in his own kind. And backwards; as the two natures in Christ, so the *signum* and *signatum* in the Sacrament, *e converso*. And this latter device, of the substance of the bread and wine to be flown away and gone, and in the room of it a remainder of nothing else but accidents to stay behind, was to them not known, and had it been true, had made for Eutyches and against them. And this for the likeness of union in both. adv. Eutych. et Nestor. ad fin. See also Hooker, Eccl. Pol. 5. 67.]

Now for the word "gathering together in one." It is well known the holy Eucharist itself is called *Synaxis*, by no name more usual in all antiquity, that is, a 'collection or gathering.' For so it is in itself; for at the celebration of it, though we gather to prayer and to preaching, yet that is the principal gathering the Church hath, which is itself called a "collection" too by the same name from the chief; for "where the body is there the eagles will be gathered," and so one *Synaxis* begets another. 4. Heb. 10.25. Lu. 17. 37.

And last, there is a "dispensation"—that word in it too, that most clearly. For it is our office, we are styled by the Apostle "dispensers of the mysteries of God;" and in and by them, of all the benefits that came to mankind by this dispensation in the fulness of season of all that are recapitulate in Christ. 5. 1 Cor. 4. 1.

Which benefits are too many to deal with. One shall serve as the sum of all; that the very end of the Sacrament is to gather again to God and His favour, if it happen, as oft it doth, we scatter and stray from Him. And to gather us as close and near as *alimentum alito*, that is as near as near may be. 1.

And as to gather us to God, so likewise each to other mutually; expressed lively in the symbols of many grains into the one, and many grapes into the other. The Apostle is plain that we are all "one bread and one body, so many as are partakers of one bread," so moulding us as it were into one loaf altogether. The gathering to God refers still to things in Heaven, this other to men to the things in earth here. All under one head by the common faith; all into one body mystical by mutual charity. So shall we well enter into the dispensing of this season, to begin with. 2. 1Cor. 10.17.

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And even thus to be recollected at this feast by the Holy Communion into that blessed union, is the highest perfection we can in this life aspire unto. We then are at the highest pitch, at the very best we shall ever attain to on earth, what time we newly come from it; gathered to Christ, and by Christ to God; stated in all whatsoever He hath gathered and laid up against His next coming. With which gathering here in this world we must content and stay ourselves, and wait for the consummation of all at His coming again. For there is an *ecce venio* yet to come.

Rev. 22. 12.

This gathering thus here begun, it is to take end and to have the full accomplishment at the last and great gathering of all, which shall be of the quick and of the dead. When He shall "send His Angels, and they shall gather His elect from all the corners of the earth," shall "gather the wheat into the barn, and the tares to the fire." And then, and never till then, shall be the fulness indeed, when God shall be not, as now He is, somewhat in every one, but "all in all." *Et tempus non erit amplius,* "and there shall be neither time" nor season "any more." No fulness then but the fulness of eternity, and in it the fulness of all joy. To which, in the several seasons of our being "gathered to our fathers," He vouchsafe to bring us; that as the year, so the fulness of our lives may end in a Christmas, a merry joyful feast, as that is! And so God make this to us, in Him, &c.

Mat. 25. 32.
Mat. 24. 31.
Mat. 13. 30.
1 Cor. 15. 28.
Rev. 10. 6.

A SERMON

PREACHED BEFORE THE

KING'S MAJESTY, AT WHITEHALL,

ON SATURDAY, THE TWENTY-FIFTH OF DECEMBER, A.D. MDCXXIV.
BEING CHRISTMAS-DAY.

PSALM ii. 7.

I will preach the law, whereof the Lord said to Me: Thou art My Son, this day have I begotten Thee.

Prædicabo legem, de qua dixit ad Me Dominus: Filius Meus Tu, hodie genui Te.

[*I will declare the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee.* Engl. Trans.]

THIS text, the first word of it is *predicabo*, "I will preach." So here is a Sermon toward. And it is of *Filius*—*Filius Meus genui Te*; of the begetting or bringing forth a child. And that *hodie*, "this very day."

And let not this trouble you that it is "begotten" in the text, and "born" on the day. In all the three tongues one word serves for both. In Latin, *alma Venus genuit*; Venus did but hear Æneas, yet it is said *genuit*. In Greek, γεννηθέντα ἐκ Μαρίας. He was but born of the Virgin, yet He was said γεννηθεὶς, *genitus*. And I report me to the masters of the Hebrew tongue, whether the original word in the text ילדתיך bear not, be not as full, nay do not more properly import His birth than His begetting. It is sure it doth. So it may be used, and so we will use it indifferently. And let this serve once for all. We return to our Sermon.

[Virg. Æn. 1. 622.]

Prædicabo. Here is One saith "He will preach." Hath He a license? Yes: *dixit ad Me*, He was spoken to, or indeed He was commanded. *Amar* is to command. Commanded by whom? By Him That hath lawful authority so to do, *dixit Dominus*. He stepped not up of His own head, 1. אמר

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He came to it orderly, made no suit for the place, was appointed for it.

2. What will He preach of? Whence will He take His text? Out of *dixit Dominus,* out of the word of God. And that is right. So do we take ours, for so did He take His. To *dixit Dominus* He held Him, preached not voluntary; but as He preached the law, so He had a law to preach by, the word of God. *Dixit Dominus.*

3. And what was His text? *Filius Meus Tu, hodie genui Te.* This text He preached on, as it might be at the bringing forth of a Son. And that, as it should seem by the word *hodie,* "this very day." This day the birth, this day the Sermon. And if so, by the same equity the same text may well be preached on again, whensoever that day comes about by the circling of the year.

4. It useth to be the first question, I kept it last, Who preacheth? For if we like him we will hear him, else not. Sure He to Whom this is spoken, *Filius Meus Tu,* He it is That saith *prædicabo.* And He to Whom it is said, *Filius Meus Tu,* is Christ. Christ then preacheth. And Christ is worth the hearing. There will lie no exception to the Preacher, that I am sure of.

And indeed so it was most meet that He should. He That was the Lawgiver, most meet to read upon His own law; He That the Son, most meet to preach upon *Filius Meus Tu;* He That was born, upon His own birth.

Upon His own birth. And if upon it any day, that day especially whereon He was born. So is the text. The day He preached on, He was born; the day He was born, He preached on. No time so kindly to preach *de Filio hodie genito* as *hodie.* So shall you have Christ preach of Christ's Nativity; and that upon the very day of His Nativity; which, according to the Christian account, is this day of all the days of the year.

The applying to this birth.

And first I must tell you, this same *hodie* here is said *signanter,* that Christ was "begotten" to-day. For He was "begotten" besides this, had more begettings than one. Two natures He had, and so two Nativities. One eternal, as the Son of God; the other temporal, as the Son of Man. And as it falls out, this very place here I find vouched for both.

Vouched for His begetting as the Son of God by the Apostle, "For to which of the Angels said He at any time, Thou art My Son, this day have I begotten Thee?" Alleging this place to prove His Deity, as One Whose nature was far above, far more excellent than the Angels. Heb. 1. 5.

But of the twain, more properly we apply it to this day's birth, His birth as the Son of Man. And for our so applying it, we have the warrant not of one, but of all the Apostles at once, and even of the whole Church assembled in prayer. Where to God Himself they say, that the prophecy of this Psalm was fulfilled, when Herod, the High-priests, and the rest took counsel against His holy Child Jesus; and that we know was at His birth. So applying it to this birth, sure we are we apply it aright. Acts 4. 27.

And indeed it cannot be otherwise. For in the very next words, God bids Him ask, and He "will give Him the heathen, and the uttermost parts of the earth." This must needs be said to Him as the Son of Man, and can no ways be said to Him as the Son of God. As the Son of God He asked not, He needed not ask, He had all; all *æquo jure* with His Father, as "being in form of God." Nothing was, nothing could be given to Him; He was not a Person capable of any gift, all was His own. So it was spoken as to the Son of Man, this day born. And so to the Son of Man, this day born we apply it. [Ps. 2. 8.] Phil. 2. 6.

Of this sermon these be the parts. The matter of it at large, or in general. That it is a law first. Then what manner of law, or how qualified. 1. A law to be preached, as other laws use not to be. 2. A law *de quâ dixit Deus;* where other laws are, *de quâ dixit homo;* which is the reason why it is to be preached. 3. And then, out of the very body of the word in the text, that it is not a law at large, but a statute law, for so is *Elchok,* which but by publishing none can take notice of. A second reason why it is to be preached. And this is the first part. The division. I. אל־חק

The second is the very text itself, or the body of the law in these words; "Thou art My Son, this day have I begotten Thee." The points in it are five. 1. Of "a Son." 2. Of "My Son," that is, the Son of God. 3. *Genui,* "the Son of God begotten." 4. *Hodie,* the Son of God, "this day begot- II.

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ten." 5. And *Dixit genui*, that is, *dicendo genuit*, "begotten only by saying;" only said the word, and it was done, and the "Word became flesh." This is the second part.

John 1. 14.

III. The third is the hardest. For it would make one study *Filius Meus Tu*, how this should be a law, as here it is called. It looks not like one. But said it must be, which Christ hath said: a law He calls it, and a law we must find it. Now there be but two laws, as the Apostle tells us, *lex fidei* and *lex factorum;* if both these ways a law it be, a law we shall find it. And both these ways a law it is.

Rom. 3. 27.

1. *Lex fidei.* A law limiting what to believe of Him. Of Him, that is, of His Person, His Natures, and His Offices. His Person, out of the words, *Ego* and *Tu*. His Natures, out of *hodie* and *genui*. His Offices, out of *prædicabo* and *legem*.

2. Then *lex factorum*. Setting out first, what He doth for us; and then what we are to do for Him. What He doth for us, *Filius Meus tu*, to us He conveyeth all filial rights. What we to do for Him, *Filius Meus Tu*, we to return to Him all filial duties. Which duties are comprised in *prædicabo legem*. And *legem*, that law is no more than *Filius Meus Tu*, for *Filius Meus Tu* goes through all, and is all in all. These are the parts. Of these, &c.

I. *Legem.*

Prædicabo legem, saith Christ. And we like it well that He will preach. But He hath not chosen so good a text; *legem* were a fitter text for Moses to preach on. We had well hoped, Christ would have preached no law, all Gospel He. That He would have preached down the old Law, but

1. not have preached up any new. We see it is otherwise. A law He hath to preach, and preach it He will; He saith it Himself, *prædicabo legem*.

So if we will be His auditors, He tells us plainly we must receive a law from His mouth. If we love not to hear of a law, we must go to some other Church; for in Christ's Church there a law is preached. Christ began, we must follow and say every one of us as He saith, *prædicabo legem*.

2. Nay, there is another point yet more strange. These very words here, *Filius Meus Tu, &c.* are as good Gospel as any in the New Testament; yet are here, as we see, delivered by Him under the term of a law. And we may not change His

word, we may not learn Christ how to use His terms. The words are plain, there is no avoiding them; a law He calls it, and a law it is.

First then, to take notice of both these. 1. That Christ will preach a law, and that they that are not for the law, are not for Christ. It was their quarrel above, at the third verse, they would none of Christ for this very cause, that Christ comes preaching the law, and they would live lawless; they would endure no yoke that were "the sons of Belial;" "Belial," that is no yoke; "but what agreement hath Christ with Belial?" 1. [1 Sam. 2. 12.] 2 Cor. 6. 15.

And then, that these words *Filius Meus Tu* are a law, and so as a law by Christ preached. So as in the very Gospel itself all is not Gospel, some law among it. The very Gospel hath her law. A law evangelical there is which Christ preached; and as He did, we to do the like. Whereof more is to be said by and by. 2.

In the mean time it is not without danger to let any such conceit take head, as though Christian religion had no law-points in it, consisted only of pure narratives—believe them, and all is well: had but certain *theses* to be held, dogmatical points, matters of opinion. And true it is, such points there be, but they be not all. There is a law besides, and it hath precepts, and they to be preached, learned, and as a law to be obeyed of all.

Look but into the grand commission by which we all preach, which Christ gave at His going out of the world; "Go," saith He, "preach the Gospel to all nations, teaching them"—what? "to observe the things that I have commanded you." Lo, here is commanding, and here is observing. So the Gospel consists not only of certain articles to be believed, but of certain commandments also, and they to be observed. And what is that but *prædicabo legem!* Mat. 28. 19.

Now I know not how, but we are fallen clean from the term "Law;" nay, we are even fallen out with it. Nothing but Gospel now. The name of Law we look strangely at; we shun it in our common talk. To this it is come, while men seek to live as they list. Preach them Gospel as much as you will; but, hear ye, no *prædicabo legem*, no law to be preached, to hold or keep them in. And we have gospelled

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it so long that the Christian Law is clean gone with us, we have lost it; if *prædicabo legem* here get it us not again. But got it must be, for as Christ preacheth, so must we; and law it is that Christ preacheth.

I shall tell you, what is come by the drowning of the term "Law." Religion is even come to be counted *res precaria.* No law—no, no; but a matter of fair entreaty, gentle persuasion; neither *jura*, nor *leges*, but only *consulta patrum*, 'good fatherly counsel,' and nothing else. *Consilia Evangelica* were a while laid aside; now there be none else. All are Evangelical counsels now. The reverend regard, the legal vigour and power, the penalties of it are not set by. The rules—no reckoning made of them as of law-writs, none, but only as of physic bills; if you like them you may use them, if not, lay them by. And this comes of drowning the term, "Law." And all, for lack of *prædicabo legem.*

[Hor. Ep. I. 16. 41.]

I speak it to this end; to have the one term retained as well as the other, to have neither term abolished; but with equal regard, both kept on foot. They are not so well advised that seek to suppress either name. If the name once be lost, the thing itself will not long stay, but go after it and be lost too.

They that take them to the one term only, are confuted once a month. For every month, every first day of every month, this verse faileth not but is read in our ears. And here a law it is. And so was the Christian religion called in the very best times of it, *Christiana lex*, 'the Christian law;' and the Bishops, *Christianæ legis Episcopi*, 'the Bishops of the Christian law.' And all the ancient Fathers liked the term well, and took it upon them.

To conclude. Gospel it how we will, if the Gospel hath not the *legalia* of it acknowledged, allowed, and preserved to it; if once it lose the force and vigour of a law, it is a sign it declines, it grows weak and unprofitable, and that is a sign it will not long last. We must go look our salvation by some other way than by *Filius Meus Tu*, if *Filius Meus Tu* (I say not be not preached, but) be not so preached, as Christ preached it; and Christ preached it as a law. And so much for *legem.*

Heb. 8. 13.
Heb. 7. 18.

1. *Prædicabo Legem.*

Now of this law, three things are here said; first, *legem* turns back upon *prædicabo.* And this privilege it hath, that

it is *materia predicabilis*, a law which may, nay a law which 'is to be preached.' And that laws use not to be; not to be preached. To be read upon at times privately, but to be preached, not any law but this. But this is, and it serves for a special difference to sever it from other laws, and make it a kind by itself. Even this, that it is to be preached.

To be preached; and that, even to Kings themselves that make laws; to judges themselves that are presumed to be best seen in the law; yet they to learn, they to be learned in this law. *Erudimini* is the word, *qui judicatis terram*, in the tenth verse after.

2. *De quâ dixit Dominus.*

And the reason is; for this is a law, *de quâ dixit Deus.* And so is none else. And that is a second difference. There is a law *de quâ dixit homo, quam sanxerunt homines,* 'which men among themselves make for themselves,' as by-laws are made. This is of a higher nature. This God Himself made, is a law of His own making. *De quâ dixit*, or rather *edixit*, for so is *Amar;* which God enacted first, and then gave commandment, it should be preached. אמר

And to whom? *Dixit ad Me.* Who is that? Christ. First, and before all others to be preached by His Son. His preaching He thought it worth, and gave it Him in charge, and accordingly we see He performed it, and professed *prædicabo*, that He will "preach it."

3. *Dixit* or *edixit.*

But the third is a reason why it could not be otherwise, why it could not but be preached. Because as I told you out of the very body of the word, it is not a law at large, but a statute law. And the nature of that law is, without publishing it cannot be known.

God hath His law in the same division that man hath his; His statute and His common law. "The law of nature which is written in the hearts of all men," that is the common law of the world. Of that every man is to take notice at his peril. But this law here is no part of that law; *Filius Meus Tu* is not written in the heart, it must be preached to the ear. No light of nature could reveal it from within—preached from without it must be. And so and no otherwise come we to the knowledge of it. The very word gives it for such, which is properly 'a statute' as this is, enacted and decreed in the High Court of God's Council above, and reserved "to חק

Rom. 2. 15.

Eph. 3. 5.

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be revealed in the latter times;" and of that we cannot "hear without a preacher," and the preaching thereof was committed to Christ. He began and we follow. And so much for *prædicabo legem, de quâ dixit Dominus ad Me*—the matter at large. And now to His text wherein is the letter of the law itself.

Rom. 10.14. [1 Pet. 1.5.]

II. I reckoned up to you five particulars in this law. 1. *Filius,* a "Son." 2. *Filius Meus,* "My Son," that is, the Son of God. 3. *Filius Meus genui,* "the Son of God begotten." 4. *Hodie genui,* the Son of God "begotten this day." And fifthly, *dixit genui,* that is, *dicendo genuit,* "begotten by saying," as the Word should be.

1. *Filius.* Of "a Son," first. Which plainly sheweth it is not the old, it is a new law this. The old runs, *Ego sum Dominus,* which must needs imply, *servus Meus tu.* This is *Filius Meus Tu* in another style, which necessarily doth imply, *Ego sum Pater Tuus.* A Father to be the giver of it. According to the former He saith, *Ego sum Dominus,* and we say, *Dominus meus Tu.* According to this latter He saith, *filius Meus Tu,* and we say *Pater meus Tu.* This the better by far, as far as the condition of a son is better than that of a servant. And indeed, the main difference between the two laws is but this: Do it, saith the one, *servus Meus tu*—the unperfect law of fear and servitude, Do it, saith the other, *filius Meus tu*—the "perfect law of love and liberty."

1 Joh. 4. 18. Heb. 7. 19. Jam. 2. 12.

2. *Filius Meus.* Of a Son. Whose Son? *Filius Meus.* And He that speaks it, that saith *Meus,* is God; and so He to Whom it is spoken, "the Son of God." And the Son of God is a high title, and of a special account. Solomon before his crown or sceptre prized that speech of God; "I will be his Father and he shall be My son."

2 Sam. 7.14.

But nothing makes it more clear than this place. The last verse He saith, *Posui te Regem,* "I have set Thee a king:" that He speaks not of, thinks it not fit. But here now, *Filius Meus Tu*—this, lo, preach He will, this He thinks worth the preaching. *Filius Meus Tu* rather than *posui Te Regem,* to be "the Son of God" than to be "a Prince in Sion."

3. *Genui.* The Son of God; and "the Son of God begotten." For sons of God there be that are not begotten, they that come in another way, that come by adoption. To beget is an act of na-

ture, and is ever determined in the identity of the same nature with him that did beget. And this putteth the difference.

Otherwise, God speaks of Angels as of His sons; "when all the sons of God praised Him." Speaks it of Israel His people; "out of Egypt have I called My son." Speaks it of rulers and governors; "ye are all the sons of the Most High." To every of these as much in effect is said as *filius Meus tu.* But to which of them all, "to which of the Angels said He at any time, *genui te,* I have begotten thee?" Not to any. *Filii* they were but not *geniti,* none of them all. So *filius Meus tu* is communicated to others, but *genui te* to no creature, either in Heaven or earth. Of none is *genui* to be verified in proper terms, but of Christ, and of Christ only.

Job 38. 7. Hos. 11. 1. Ps. 82. 6.

"Begotten," and "this day begotten;" *genui* and *hodie genui;* for begotten He had been before. Another begetting besides this. Two *genuis.* A *genui* before *hodie; ex utero ante luciferum genui Te,* "said the Lord to my Lord," in the hundred and tenth Psalm. Twice begotten He was. This day begotten, and begotten *ante luciferum,* "before there was any morning-star;" and so before there was any day at all; and so before any *quod cognominatur hodie,* any time that "is called to-day."

Hodie genui.

Ps. 110. 3.

We are to take notice of both these generations. 1. of *Christus ante luciferum,* and of 2. *lucifer ante Christum.* To take notice of both, but to take hold of this latter. For that *ante luciferum* was not for us; His second begetting, His *hodie genui,* His this day's begetting is for us, is it we hold by. Not by His "going out from everlasting;" not by His *olim, ante luciferum, ante secula genitus*—none of these. *Hodie genitus* is the law, that we are to preach; that is, not His eternal, but His hodiernal generation. Not as God, of the substance of His Father, begotten before all worlds; but as Man, of the substance of His mother, born in the world; "when in the fulness of time God sent His Son, made of a woman." And that was the *hodie genui* of this day.

Mic. 5. 2. Gal. 4. 4.

5. *Dixit genui.*

Now the speculative Divine pierceth yet deeper, he finds a farther mystery in these two words, *dixit genui,* that is, saith he, *dicendo genuit.* He said He begat, that is, by His very saying He begat. Wherein the very manner of His begetting is set forth unto us.

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There is a very near resemblance betwixt *dixit* and *genui*, betwixt begetting and speaking. To beget is to bring forth; so is to speak to bring forth also, to bring forth a word, and Christ you know is called the Word. Now when we speak, either we do it within to ourselves, or without to others. Either of which two may well be compared to a like several begetting.

1. When we think a word in our thought, and speak it there, within to ourselves, as it were in silence, and never utter it, this if you mark it well is a kind of conceiving or generation; the mind within of itself engendering a word, while yet it is but in notion, kept in, and known to none but to ourselves. And such was the generation of the eternal Word, the Son of God, in the mind of His Father before all worlds; and even
Heb. 1. 5. to that doth the Apostle apply the *genui* of this verse. And this is the first begetting or speaking.

2. Now as the word yet within us in our thought, when time comes that we will utter it, doth take to itself an airy body, our breath by the vocal instruments being framed into a voice, and becometh audible to the outward sense; and this we call the second begetting or speaking: right so, the eternal Word of God, by *Dominus dixit*, by the very breath of God, the Holy Spirit, which hath His name of *spiro*, 'to
Heb. 10. 5. breathe,' (*corpus autem aptasti Mihi,*) had a body framed Him, and with that body was brought forth, and came into the world. And so these words, *genui Te*, this very day, the second time, verified of Him. *Genui*, and *dixit genui*, "said, and by saying, begot Him;" for how soon the Angel's voice sounded in the blessed Virgin's ear, instantly was He incarnate in the womb of His mother.

1. Of both which words, *dixit* and *genui*, we can spare neither. There is good use of both. Of *genui*, to shew the truth of the identity of His nature and substance with His Father That begat Him, and with His mother that bare Him. For to beget, is when one living thing bringeth forth another living thing, of the same nature and kind itself is.

2. But, I know not how, the term of begetting, the very mention of that word carrieth our conceit to a nature of carnality; therefore is the word *dixit* well set before it, to shew this *genui* was not by any fleshly way, to abstract it

from any mixture of carnal uncleanness. That the manner of it was only as the word is purely and spiritually conceived in the mind. The one word, *genui*, noting the truth; the other word, *dixit*, the no way carnal, but pure and inconcrete manner of His generation. And so I have gone over the five terms of this law, or, if you please, the five points of His text.

III. The hardest is yet behind; for it will not sink into our heads how this should be called a law. It seems nothing less; rather a dialogue between a Father and his Son. But a law sure it cannot be. A law runs in the imperative—this is merely narrative, declares somewhat, enjoins nothing, gives not any thing in charge as laws use to do.

Joh. 10. 35. Rom. 3. 4. *Sed non potest solvi Scriptura,* "God must be true in all His sayings," Christ may not preach false doctrine. A law He hath called it, and we may not give it any other name.

There be that think this verse is but the preamble, and that the body of the law doth follow and reacheth to the end of the Psalm.

But the better sort are of mind that even this verse, taken by itself, contains in it a law full and whole. Let us see then whether we can find it so.

We pitched upon the Apostle's division of the law, into *lex fidei* and *lex factorum.* If both these be found in it, we may well allow it for a law.

We will begin with *lex fidei*, what we are to believe of Him. Of Him, that is, of these three: 1. of His Person; 2. His Natures; 3. and His Offices.

And then come to *lex factorum.* 1. First, what He doth for us—the benefit of this law. 2. And then what we are to do for Him again—our duty out of this law. The former of which, the benefit, is the Gospel of this law. The latter, the duty, is the law of this Gospel.

I. *Lex Fidei.* 1. Of His Person. Of His Person first. That He is of Himself, a Person subsisting. Plain by the two Persons that are in the text, *Ego* and *Tu*, the first and second person in grammar; and the same, the first and second Person in Trinity. Here is, *Ego genui*, the Person of the Father; and *Filius Meus Tu*, the Person of the Son. Here is one begets; and sure it is *nemo generat seipsum*, 'none begets himself,' but he whom he be-

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gets is a person actually distinguished from him that begets him.

But of these two Persons, this you will mark. That the
1 John 4. 9. first that is named, is *Filius Meus Tu.* He stands first in the verse before *genui Te.* We hear of *Filius* before ever we hear of *genui;* for that is the Person we hold by. By nature, *genui Te* should go before *Filius Meus,* but *quoad nos, Filius Meus* is before *genui;* to shew there is no coming to the Father but by Him, no interest in the Father but from and through Him. This for His Person.

2. Of His natures.

And in His Person we believe two natures, set down here in the two words, *hodie* and *genui.* If you do observe, there is somewhat a strange conjunction of these two words. One is present, *hodie,* the other is perfectly past, *genui.* In propriety of speech it would be a present act for a present time or it would be an act past with an adverb of the time past; and not join a time in being, *hodie,* with an action ended and done, *genui.*

The joining of these two together, the verifying them both of one and the same person, must needs seem strange. And indeed could not be made good, but that in that one Party there are two distinct natures. To either of which, in a different respect, both may agree and be true, both. Some little difference there will be about the sorting of the two words, which to refer to which. But that will easily be accorded, for they will both meet in the end.

There be that, because *hodie,* the present, is yet in *fieri,* and so not come to be perfect, understand by it His temporal generation as Man which is the less perfect, as subject to the manifold imperfections of our human nature and condition. And then by *genui,* which is in *factum esse,* and so done and perfect, understand His eternal generation as the Son of God, in Whom are absolutely all the perfections of the Deity.

There be other, and they fly a higher pitch and are of a contrary mind, for whatsoever is past is in time say they, and so *genui* is temporal; and that *hodie*—that doth best express His eternal generation, for that nothing is so properly affirmed of eternity itself as is *hodie.* Why? For there all is *hodie;* there is neither *heri* nor *cras,* no 'yesterday' nor 'to-morrow.' All is "to-day," there. Nothing past, nothing to

come—all present. Present as it were in one instant or centre, so in the *hodie* of eternity. 'Past and to come' argue time, but if it be eternal, it is neither; all there is present. "To-day" then, sets forth eternity best, say they, which is still present, and in being. But *genui*, that being past, cannot be His eternal at any hand, but must needs stand for His temporal.

But whether of these it be: *genui*, His eternal as perfect, and *hodie* as not yet perfect, His temporal; or *vice versa*, *hodie* represents eternity best, and *genui* time, as being spent and gone; between them both, one way or other, they will shew His begettings. You may weave *hodie* with *genui*, or *genui* with *hodie*, and between them both they will make up the two natures of Him That was the *hodie genitus* of this day. Concerning whom we believe; as first, that He is one entire person and subsists by Himself, so second, that He consists of two distinct natures, eternal and temporal. The one as perfect God, the other as perfect Man.

Now for His offices. Them we have likewise in the two words, *prædicabo* and *legem*. *Prædicabo*, by that it is plain He doth "preach." And that seems strange; for the last news we heard of Him in the verse before was, that He was "set a King in Sion." And the word *legem* imports as much, for laws with us are the King's laws. 3. Of His Offices.

A King to preach? Let that alone for the Priests. That is their office; "they shall teach Jacob His judgments, and preach to Israel His law." Deu. 33. 10. But preach He will, as He saith. So *Meus Filius* will prove a Priest, as it seems; a Priest indeed. And which is yet more strange, by virtue of these very words, *Filius Meus Tu*. No words, one would think, to prove Him a Priest by; and we should hardly believe it, but that in Heb. 5. 4. the Apostle deduceth His Priesthood from these very words; "No man," saith he, "taketh unto him this honour," that is, the honour of the Priesthood, "but he that was called of God, as was Aaron." And then he adds, "No more did Christ, He took not this honour upon Him, to be our High-priest; but He that said to Him, *Filius Meus Tu, hodie genui Te*, He gave it Him." So that by virtue of these words, Christ was consecrate a Priest, as

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by virtue of the other, *posui Te Regem*, "He was set a King in Sion."

And the place, Sion, suits well with both. For Mount Sion had two tops. On the one was the Temple built, on the other was the King's palace situate. The one for *prædicabo*, the other for *legem*. In one, as King, he makes a law; in the other, as Priest, preacheth it. First, *posui Regem*, and then *prædicabo legem*.

And indeed the Kings that were His types, were mixed of both. Melchizedek—him the Apostle stands on at large, in Heb. 7. And if this Psalm be David's, as questionless
Acts 4. 25. it is, for his it is avowed to be, why then he preached too. And for Solomon it is too evident, we have his book of the Preacher. The like may be said of Ezekias, and the rest by whom this King here was in any sort represented. And by virtue thereof, they all had a greater care of publishing this law here, than of any of their own laws; as, on the con-
Mic. 6. 16. trary, Ahab and his race had more care of "the keeping the statutes of Omri" than they had of the laws of God.

We believe then for His offices, that He is both King and Priest. Hath a kingdom to rule, hath a diocese to preach in. His kingdom, "the heathen, to the uttermost parts of the earth;" His diocese as large. His auditory all States, even the highest—Kings and judges; for *prædicabo legem* concerns them all. And this for *lex fidei*, what it binds us to believe of Him.

2 Now for *lex factorum*. First, what shall be done to them that live by and under this law? They speak of laws of grace: this is indeed a law of grace, nay it is the law of grace; not only as it is opposite to the law of nature, but even because it offereth grace, the greatest grace that ever was. For what greater grace or favour can be done to any, than to have these words, *filius Meus tu*, said unto him?
Joh. 1. 12. This law doth it; "for to them that receive it it giveth power to be made sons of God."

Lex factorum.

1. What He doth for us. The benefit.

The words seem to be spoken to one person only; but as laws of grace use to be, are to receive ampliation, and to be extended to the most benefit.

1. *Dixit ad Me.* Said He it to Him, and said He it to Him

alone, and said He it to no other but to Him? No; for He gave it Him in charge to preach it, and to preach it is to say it to others. Therefore it is *dixit ad Me ut ad alios per Me;* 'it was so said to Him, as that by Him it might be said to others.' *Prædicabo* makes it plain.

Prædicabo. When Christ doth preach, He is not to be 2.
understood to preach to Himself—no man doth so at any time, but to others more or less, that may be or should be the better for His preaching. For what needed it be preached, if it concern none but Him? if none to have benefit but He? if they that hear it preached shall receive no benefit by it?

So say we of *legem.* This law was not made for Christ, 3.
it needed not for Him any law. He was *Filius Meus Tu φύσει, καὶ οὐ νόμῳ,* needed no law to make Him that which by nature He was. The law was for others which by this law were to be made that which by nature they were not, that is, "the sons of God."

Take the very words. You see His text is not in the first 4.
person, *Filius Tuus Ego:* His text is, *filius Meus tu.* And who is that *tu?* It cannot be Christ Himself by common intendment. The Father saith to Him, "Thou art My Son." But to whom is it that Christ saith, Thou art My son? For *filius Meus tu* is His text, that He must preach on; He may not go from the words, or change the tenor of His text. Who is then that son? To whom applieth He His text? To some other certainly.

The Apostle saith, "He was set and sent, that He might Heb. 2. 10.
bring many sons unto God, to whom God also might say, *filius Meus tu.* And Himself likewise saith of Himself in the Prophet; "Behold, here am I, and the children which Isa. 8. 18.
God hath given Me."

And who be those children? Those, whom He shall rege- The birth.
nerate, and beget a-new by His *prædicabo legem,* "the immortal seed;" for, "of His own good-will begat He us, by the 1 Pet. 1. 23.
word of truth, that we might be the first-fruits of His crea- Jam. 1. 18.
tures." These are the children that are here meant. Of whom it shall be said, *quod per Filium filii,* 'that in and by this Son they shall be His sons, all.' And what was said to Christ, shall be said to them and every of them, *filius Meus tu.*

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Of Sion saith the eighty-seventh Psalm, "It shall be said, He was born in her." And that is true, for so He was. But
Ps. 87. 4. he goes on farther, and saith, "He did remember Himself of Rahab, and Babylon, the Philistines' and the Morians' land, for, lo, there He was born." "Born there?" How can that be? Yes, born there, and here, and every where, where by this *prædicabo legem*, He begets children to God. The power and virtue of His birth reacheth even thither. Every place that receiveth His law, wherever it be, even there He is born. This for His birth.

The birth-right.

To this birth there belongs a birth-right. They talk much of the law as of a birth-right; but, lo, this here is a birth-right indeed, and that *veri nominis*, and amounts to more than a child's part. And it grows out of the double title or interest, which He hath to all that is given Him. For as He is twice a Son, twice begotten, 1. *ante luciferum*, and 2. *hodie;* so hath He a double right grows to Him, expressed in two distinct words in the next verse, 1. one of inheritance,
אחזה 2. the other of possession, or purchase; for *Ahuzza* is true Hebrew for a purchase. Of which two one contents Him, His title as Heir. The other He transcribes and sets over to us, which is that of His purchase, as *hodie genitus*.

But we need not so much as to go to the next verse for it. *Filius Meus Tu* will serve; which was said twice to Him.
Mat. 3. 17. 1. Once at His Baptism, *Hic est Filius Meus*. And so it is likewise at ours, to us; for therein we are made members of
Mat. 17. 5. Christ, and the children of God. 2. And again, *Hic est Filius Meus*, at His transfiguration in the mount. And we keeping the law of our Baptism, the same shall be said to us likewise the second time; and when time comes, we shall
Phil. 3. 21. also be "transfigured into the glorious Image of the Son of God." And this is *lex factorum* on His part, this shall be done for us by Him. This we called the gospel of this law.

What we to do for Him: the duty.

And what shall be done for us by Him? Which is the law of duty on our part required, and which we called the law of this gospel, implied in the two first words, *prædicabo* and *legem*. Either word hath his condition. First, if he preach, that we bestow the hearing of Him. And then *legem*, that we know it is "a law" He preacheth, and therefore so, and no otherwise than so, to hear it.

Hear Him preach? That we be entreated to easily. If that be all, we will never stick with Him for that. Nay, God's blessing on His heart! for, as the world goes, we are now all for preaching. 1. *Prædicabo.*

But take *legem* with you too. It is so *prædicabo* as it is *legem*. Preached and so preached as it is law, His sermons are so many law-lectures; His preaching is our law to live by; and law binds and leaves us not to live as we list. And if that which is preached be law, it is to be heard as a law, kept as a law, to be made our *lex factorum*, as well as *lex fidei*. If we hear it otherwise, if we hear it not so, if we lose *legem*, we may let go *prædicabo* too and all. 2. *Legem.*

And here now we break. As a law? Nay, none of that. The hearing we will give Him; but soft, no law, by your leave. Our case is this: so long as it is but *prædicabo*, but preaching, we care not greatly though we hear it; but if it once come to *legem*, to be pressed upon us as "a law," farewell our parts; we give Him over, for law binds, and we will not be bound. Upon the point we are fast at *prædicabo*, and loose at *legem*. Leave Christ His book to preach by, but keep the law in our own hands. But to be short, if we hear it not as a law, hear it not but as news; if we bring our sermons "to an end as a tale that is told;" if that be all, we forfeit all that follows, all our part and portion in *filius Meus*, and *hodie genui* and all. Ps. 90. 9.

Now if you ask what law it is is here meant? No other but the law of these words, *filius Meus tu;* for *filius Meus tu*, in the body of it, carrieth the law; that contains all filial duties, which is the perfectest law when all is done. By *legem* what law is meant.

For the law of a son is more than all laws besides. For besides that it is *lex factorum*, that a son will do any thing that is to be done, he will farther do it out of filial love and affection, which is worth all. And this law, indeed, is worth the preaching. It is *exibit de Sion lex*, "the law that came from Sion." Isa. 2. 3.

The "law of Sinai," that begins with *Ego sum Dominus*, it is a law of servitude, a law for the bond-woman and her brood. Never preach it, at least not to children. That law is to give place, and in place thereof is to come the law of Gal. 4. 24.

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Sion, which we preach; the law of the free-woman, and "the children of promise;" the law of love, of filial love, proceeding not "from the spirit of bondage," but from "the spirit of adoption."

Gal. 4. 28. Rom. 8. 15.

[Conf. S. Greg. Reg. Past. par. III. c. 13.]

There is *lex factorum* in both; but, as Gregory well expresseth it, *Si servus es, metue plagas,* 'if thou be bond, as Ismael, do it out of servile fear, for fear of the whip.' *Si mercenarius, expecta mercedem,* 'if thou be an hireling, as Balaam, do it out of mercenary respect.' *Sed, si filius Meus tu;* then do it out of true natural affection; perform all duties of a kind son to Him That said, *genui te,* as did Isaac the son of the free-woman to Abraham that begot him, "even to the laying down of his life." None to Timothy, saith St. Paul, "none like minded to him; for as a son with his father, so hath he laboured with me in the Gospel." "So," that is, so freely, so sincerely, so respectfully, as a loving, kind, natural son could do no more. And that is *lex factorum* indeed. And so much for *lex factorum* on our part, what we do for him—the filial duties, the law of this Gospel.

Gen. 22. 9. Phil. 2. 20. 22.

1. The time. *Hodie.*

We lack nothing now but the time. And as *legem* is the condition, so *hodie* is the time. We are willed by the Apostle to insist upon this word *hodie,* to call upon men for this duty while it is called "to-day." Not to defer, or to put off, or make a morrow matter of it. We are all inclined to be *crastini* or *perendini,* 'for to-morrow or next day,' or I know not when, but not to be *hodierni. Hodie* is no adverb with us, for where shall we find one but will take days for any matter of duty? To look to this *hodie,* and not deceive ourselves, for no time but *hodie* hath any promise—witness *hodie si vocem,* "to-day if you will hear His voice," which every day sounds in our ears.

Heb. 3. 13. 15.

Ps. 95. 7, 8.

2. *Hodie genui.*

But *hodie genui* is more than *hodie,* for every day in the year while it lasts is *hodie,* "to-day," but every day is not *hodie genui.* There is but one of them in the whole year, and that is this day. This day then to take, of all other *hodies,* not to let slip the *hodie* of this day. A day whereon this Scripture was fulfilled, whereon *dixit et factum est,* "He said it and did it," whereon this Son was born and given us; a day whereon as it is most kindly preached, so it will be most

[Ps. 33. 9.]

kindly practised of all others. And so I hold you no longer, but end.

Praying to Him That was the *hodie genitus* of this day, Him That was begotten, and Him by Whom He was begotten, that we may have our parts, as in *prædicabo*, "preaching," so likewise in *legem*, "the law;" in both, *legem fidei*, "to believe aright," and *legem factorum*, "to live according;" that we performing the filial duties required, may obtain the filial rights promised, and may be in the number of those to whom first and last *filius Meus tu* shall be said, to our everlasting comfort, and "to the praise of the glory of His grace," through Christ our Lord. Ephes. 1. 6.

SERMONS

PREACHED UPON

ASH-WEDNESDAY.

A SERMON

PREACHED BEFORE

QUEEN ELIZABETH, AT WHITEHALL,

ON THE FOURTH OF MARCH, A. D. MDXCVIII., BEING ASH-WEDNESDAY.

PSALM lxxviii. 34.

When He slew them, then they sought Him; and they returned, and enquired early after God.

Cum occideret eos, quærebant Eum: et reverteoantur, et diluculo veniebant ad Eum.

[*When He slew them, then they sought Him; and they returned and enquired early after God.* Engl. Trans.]

THIS Psalm is a calendar or roll of reports, how from Moses to David the Jews carried themselves to God in matter of religion. And this verse a report how in the matter of repentance, expressed here under the terms of seeking and turning to God. Wherein this they did, this was their fashion: while He spared them, they sought Him not; "When He slew them, then they sought Him." *Cum, &c.* These words then are a report.

A report; but such an one as when St. Paul heard of the Corinthians, he could not commend it. "What shall I say? Shall I praise you in this? No; I praise you not." Neither he them for that, nor I these for this. Rather, as old father Eli said to his sons; *Non est bonus sermo hic quem audio de vobis*, "this is no good report I hear," *cum occideret, &c.* 1 Cor. 11. 22. 1 Sam. 2. 24.

Whether good or whether evil it pertaineth to us. For to us of the Gentiles hath St. Paul entailed whatsoever well or ill befell the dissolved Church of the Jews. These, "all these came unto them for examples, and are enrolled to warn us that grow nearer and nearer to the ends of the world." 1 Cor. 10. 11.

Both pertain unto us, the Scripture hath both; and in it

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draweth out our duty to us in both, in good and evil reports —as it were in white work and black work. And we to have use of both; yet not of both reports alike, but diversely, as our instructions upon them are diverse. For we are not so much to regard the bare report, as the instruction of it. For which cause Asaph hath entitled this Psalm, not Asaph's report, but Asaph's "instruction."

[Maschil of Asaph. Vid. S. Aug. in loc.]

Now we have here our report. May we find what our instruction is touching it? We may. Asaph expressly hath set it down in the eighth verse before. That this and other errors of theirs are here upon the file, *ne fiant sicut patres eorum*, "that we should not be like our forefathers, a cross and crooked generation." Not like them in other indignities, and among other in this *cum occideret, &c.* Never to seek God but when He kills us.

[Ps. 78. 8.]

In which foul indignity our age is certainly as deep as ever was that, and we need Asaph's instruction no less than they.

For as if there were no use of religion, but only *cum occideret*, so spend we all our whole time in the search of other things. Not caring to ask, or seek, or confer about the state of our souls, even till *occideret* come. And then, peradventure, sending for Asaph, and hearing him speak a few words about it, which we would fain have called seeking of God. I can say little to it, I pray God it prove so; but sure, I fear, it will be found *minus habens*, "far short of it."

Dan. 5. 27.

Which is so usually received that, take a survey, not one of an hundred ever think of it before. So securely practised, as if we had some *supersedeas* lying by us, not to do it till then. As if there were no such Scripture as this upon record; "which turned to their destruction," and must needs lie heavy upon us, when we shall remember it. *Cum occideret, &c.*

Now sure, this course must needs be prejudicial to our souls, and a number perish in it daily before our eyes. Yet we sit still, and suffer this custom to grow and gather head. Neither delivering their souls, or at least our own, by telling them seriously this is not the time, and then to seek is not the seeking God will allow. That this is a *ne fiant*, "such a thing as should not be done in Israel." That it is upon

record πρὸς ἐντροπὴν, to their disgrace and destruction. And it cannot be to our comfort or commendation to do the like. Out of which their destruction, Asaph frameth an instruction for us; and as it is well said and fitly to this day, *ex cinere Judæorum lixivium Christianorum,* 'of the Jews' ashes maketh a lye[1] for Christians,' to cleanse us from this foul indignity. *Ut videntes cadentes, videant ne cadant,* 'that heeding their fall, we take heed we fall not;' that is, seek not as they sought, lest we perish by like example of seeking too late.

[1 *Liter.* water impregnated with alkaline salts imbibed from the ashes of wood. *Webster.*]

Therefore, that we set ourselves to seek before this *cum* come; that is, in a word, seek God, as by repentance and the fruits, so by undelayed repentance, and the timely fruits of it; and be not like the Apostle Jude's δένδρα φθινοπωρινὰ, our seeking all summer withered and dry, and beginning to shoot out a little about Michaelmas spring. Of which kind of shooting fruit can never come. This is the sum. Jude ver. 12.

The words consist of two parts. Two parts; but these two evil matched, or as St. Paul "unequally yoked together." For where our chief actions, of which I take it our seeking of God is one, should have the chiefest time; here is the first and best of our actions sorted with the last and worst part of our time. *Quærebant Eum* with *cum occideret.* The division. 2 Cor. 6. 14.

And not only missorted, but misplaced. For *cum occideret,* "His killing" standeth before "our seeking;" whereas our seeking should be first, and His killing come after. This was never God's *fiant,* they must have a *ne fiant.*

Of these two then. First by way of report jointly that *de facto* thus it is—thus they, and thus we seek. I.

Then if we take them in sunder, and as Jeremy saith "separate the precious from the vile," *quærebant Eum* the flower of our actions, from *cum occideret,* the dross, dregs, and very refuse of our time. Consider them apart, and shew, 1. That this time is not the time; 2. and that this seeking thus sorted and thus placed is no seeking, nor ever shall find. Therefore, with Asaph's instruction, to settle our seeking upon some other time, and to resolve to begin it before. II. Jer. 15. 19.

Two powers there are in *cum;* 1. a privative, of all times

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before; 2. a positive, of that instant time then. No time before we seek, at that instant time then we do. On which two consisteth *theatrum vitæ*, 'the very theatre of our life.' Our case before that time is lively expressed in the words immediately precedent; "They spend their days in vanity, and their years in turmoil in the world." Our case then at that time in these words, *cum occideret eos*. Yea, by implication they are both in this verse; by what they do now is implied what they did before. 1. Now "they sought Him," so that before they lost Him. 2. Again, then "they turned to;" so that before they turned away, and not once looked toward Him. 3. Now "they rose up early," so that before they put it off till twilight. 4. Now "they remembered," so that before they forgat Him clean—no speech, no question, nay no thought about Him.

I. Of both, *de facto* jointly; 1. *cum occideret.*

Ps. 78. 33.

1. Thus it was, saith Asaph, under Moses. While His hand was not upon them, they regarded Him not, as not worth the seeking; *perdebant Eum*, it was their losing time. But "when He slew them," they fell to seek, and well was he that might find; *quærebant Eum*, it was their seeking time.
2. Before, *quærebant alia*, 'they found themselves other matters more meet to seek.' Then *quærebant Eum*, "they gave over all to seek Him only."
3. Before He sought them; and they gave Him good leave so to do. Then all is turned out and in. As He them before, so they Him now.

And is it not thus with us that are now *in theatro*, 'upon the stage?' Yes indeed; and more, if more may be. This is but *vetus fabula per novos histriones*, 'the same play again by other actors.' For in public, when in the days of safety plenty and peace, we are in the sixth of Amos, and are best at ease when *quærebant* is farthest from us; but if war, famine, or contagion come, then we run to the second of Joel, "Sanctify a fast," and call for the Ark, and grow all godly on a sudden. What is this but *cum occideret?* And in private, when while youth and strength and health doth last, while the evil day is far off, we are even at *cessare fac Sanctum Israel a nobis*, "cause the Holy One of Israel to cease from us;" but when distress, danger, or death come, when Rabshakeh is before the walls, then we cry, "Now

[Amos 6. 1—6.]

Joel 2. 15.

Isa. 30. 11.

is the day of tribulation and anguish; now the children are come to the birth, and there is no strength to be delivered." Now send to Esay, "Now lift up thy prayer for the remnant that is left." What is this but *cum occideret?* Surely this is our case; our seeking goeth wholly by our killing—waxeth and waneth, is out and in, as that is near at hand or farther off. I need not tell it, your ears and eyes are daily witnesses that this is a true saying, *cum occideret eos, &c.* No killing, no seeking. Isa. 37. 3. 4.

"This is a true saying," but all true sayings are not by all means, nay some not by any means, "to be received." The report indeed is, thus it was. But the instruction is *ne fiant,* "that it should not be." To the end then we may know what to receive and what to refuse, we will take it in pieces, and melt the dross from the silver metal. *Quærebant Eum,* by itself is good. Put *occideret* to it, it is base. Of these then in order. II. Of each severally. [See 1 Tim. 1. 15.]

Of *quærebant Eum* we shall soon agree, if it be *quærebant Eum,* that it is a *fiat,* 'a thing to be done.' Which many other ways might be made to appear, but by none better than this here; that at last all come to it. Sooner or later all seek it, all men if not before yet *cum occideret,* then certainly. 1. *Quærebant Eum,* our *fiat.*

All seek; and among all "they" sought, which word is not without his weight here. For what are these that Asaph here meaneth by "they?" Not saints, not *generatio quærentium,* "the generation of them that seek God." But "they" that in a verse before "wasted all their days in vanity, and their years in turmoiling in the world." "They," idle, riotous persons—"they" sought. *Quærebant.* They sought; they and all. Ps. 24. 6. 1. Ps. 78. 33.

"They" that in a verse after "flattered Him with their lips," and gave Him all the good words that might be, and meant no such thing. The hypocrites, "they" sought. 2. Ps. 78. 36.

"They" that a little before "grievously provoked the Most High God" with speeches little better than blasphemy; "can God do this? Is there a God amongst us," or is there none? And so, instead of *quærebant Deum, quærebant an Deus,* 'made a question, whether there were any to seek.' That is, even the very wicked, and of all wicked the worst, the profane atheists, "they" sought—even at last "they" Ps. 78. 19.

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sought. This is the triumph of religion; the riotous person, the hypocrite, the atheist, all shall seek.

And herein is folly condemned even of her own children, and wisdom justified of her very enemies; that they that greedily seek sin, at last would be glad to be rid of it, and they that merrily scorn religion at last are glad to seek to it.

"They" shall seek; and the time is set down when they shall seek, and when you shall not fail but see them seek that never sought before. *In diebus juventutis*, not then. *Sanus factus est*, nor then neither; but *cum occideret*, then certainly. *Cum occideret*, mark this *cum* when it cometh, and you shall see them that stood out all their life long then come in.

1. The heathen man saw it with his eyes. O, saith the Persian messenger in Æschylus, when the Grecian forces hotly pursued our host, and we must needs venture over the great water Strymon, frozen then but beginning to thaw, when an hundred to one we had all died for it—that is, *cum occideret*, with mine eyes I saw saith he, when Θεοὺς δέ τις, &c. Of those gallants whom I had heard before so boldly maintain there was no God to seek; τότ' ηὔχετο λιταῖσι, 'then every one of them on their knees, and full devoutly praying the ice might hold till they got over.' Moses saw it with his eyes. Pharaoh, who was at high terms, "Who is the Lord you talk of?" and answered himself, "he knew none such," nor nothing would do for Him:—when *cum occideret* came, he took notice there was a Lord higher than he; "that that Lord was righteous, and he a wretched sinner" that sought for grace at His hands. Mark but the shutting up of *dixit insipiens*, their own Psalm. When, saith David, they have in heart sought to persuade themselves, *non est*—seek none, "none there is;" and thereupon "corrupted themselves," and became most loathsome in their lives, "eat up their tenants as they would do so many morsels of bread;" made a mock of such holy men as set themselves seriously to seek God: when all is done and *occideret* come, *trepidabunt timore ubi non erat timor*, "they shall begin to be afraid, where they held before no fear needed;" and here shall be the last verse of their Psalm; *quis dabit e Sion salutem*, "to

[Æschyl. Pers. 497, et seq.]

2. Exod. 5. 2.

[Ex. 9. 27.]

3. Ps. 53. 1.

Ps. 53. 3.

4.

5.

wish for the salvation of Sion," which they have so oft derided. "They shall seek," and "then they shall seek." Till then possibly you shall lose your labour, if you tell them of seeking of God, but and how good it is. They are, saith Jeremy, "like the dromedary of the wilderness," a beast of exceeding swiftness, the female specially; "over hill and dale she goeth," saith the Prophet, "and snuffeth up the air at her pleasure, and who can overtake her? They that seek her will not weary themselves till her month." And in her month when she is bagged, then they will find her, and deal with her well enough. The case is like. Age, sickness, death, are far off; youth, health, and strength, possess them; there is no coming to them then. The month, *cum occideret*, is not yet come; but come that once as once it will to all, you shall find *quærebant* will have his place—*fiat*. It is therefore God's own resolution, thus He resolveth: "I will go," saith He, "and return to My place, till they acknowledge their faults and seek Me." And when will that be? He addeth, *in novissimo quærent Me diligenter*, an end will come, and when that cometh "they will seek Me diligently," even the best of them. And even so we are fain to resolve; for our lot is God's lot, and when He sought to them, we go to our place, and there stand till their month, *expectantes aquæ motum*, waiting till the destroying Angel come and stir the water, and then *quærent Eum* will be worth the seeking after.

6. Jer. 2. 24. Hos. 5. 15. John 5. 4.

Then, according to St. Paul's disjunctive, we that all other times *mente excedimus Deo*, at that time *sobrii sumus vobis*. Divinity, which in our ruff[1] is sophism and school-points, and at the best a kind of ecstasy about God, is and shall be then, "the words of truth and soberness." For God and His seeking will have their time; before if it may be, but if not before, then at the farthest. First or last, all shall confess by seeking God is to be sought. Some before He kill, and happy are they; but "when He killeth," all;—hypocrites, heathens, atheists, and all.

2 Cor. 5. 13.

[1 *i.e.* pride. The *ruff* of their glory. *L'Estrange.*]

[Acts 26. 25.]

And I would pray you in a word but to note, in seeking then how many things they confess. For there be I take it four potential confessions in it.

That such an One there is to be sought. A Power above 1.

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us Whose being and sovereignty all, first or last, shall seek.

2. That somewhat there is to be found, some good to be done in seeking; as Esay saith, *non frustra dixit,* "He hath not
Isa. 45. 19. in vain said to the seed of Jacob, Seek ye Me." For were it to no purpose, they would not then do it; but as at other times they did, so let it alone then too.

3. [ἐκ παρέργου. Thucyd. vii. 27.] That whatsoever that good is, hit upon it, or stumble on it we shall not; it will not be had *in parergo,* but seek it we must. For without seeking it will not be had. If it would they might sit still, and let it drop into their laps.

4. That seeking at this time when He slayeth them, they that shew what that good is they seek; even that the Psalmist
Ps. 69. 32. saith, "Seek the Lord, and your soul shall live; that whatsoever become of their body, at least their soul may live;
[Mat. 10. 28.] that we may lose not both, that "He kill not both, and cast not both into hell fire." And this, even when we come within the hemisphere of the other life, the sense we then have of somewhat that should have been sought before; the misgiving of our hearts, they shall come to a reckoning for not seeking sooner; and this, that not one of us would die suddenly of our good-wills, but have a time to seek God, before we lose ourselves. This, that we desire to die seeking, howsoever we live; all shew certainly it is a *fiat,* 'a thing to be done,' a good thing to seek God, even the enemies of it being judges of it.

So then; *quærebant Eum* is as it should be. But I add: 1. If it be *quærebant,* seeking indeed. 2. And if it be *quærebant Eum,* and not *aliud in Eo,* seeking, not Him, but somewhat else by Him.

1. It must be *quærebant,* "seeking indeed." If it be seeking indeed. For they to whom the Prophet
Isa. 21. 12. Esay said, *Si quæritis quærite,* "if ye seek, why then do it," sought so as it seemeth their seeking deserved not the name of seeking. So loosely, so slightly, so slenderly they did it; as if that they sought were as good lost as found. So sought
Cant. 3. 1. the party that said, *In lectulo quæsivi Quem diligit anima,* that lay in bed and sought. So he that asked our Saviour *Quid est veritas?* a very good question; and when he had asked it another thing took him in the head and up he rose and went his way before Christ could tell him what it was.

Such is our seeking for the most part. Some idle question cast, some table-talk moved, some *Quid est veritas,* and go our way—all by the way, *in transcursu;* and never, as if it were about some matter of special moment, set about it and seek it out indeed. Joh. 18. 38.

1. They turned them, saith the text, as if before they sought without so much as turning them about.

2. They rose up, as though before they sat still and sought.

3. They did it early, and did not tarry till *cum occideret,* the sun were set, and no light to seek by, but their "feet stumbled in the dark mountains." [Jer. 13. 16.]

4. They "enquired;" so that before if you had ought to say to them you might, they had nothing to say to you. To seek then is to turn, to rise, to rise early, to enquire after it. *O si quæritis, quærite,* saith Esay, "the morning cometh, and so doth the night;" that is, our days spend apace, and we say we will seek; if we will seek, let us once do it indeed. Isa. 21. 12.

Secondly, if it be *quærebant,* and if it be *Eum;* another point to be rectified. *Non vestra sed vos,* saith the Apostle, is the right seeking. Not seek Him for somewhat we would have of Him, but to seek Himself for Himself. It is one thing, say the schools, to seek God for fruition; another to seek Him to make use of Him. One thing, saith Christ, to seek for the miracle, another for the loaves. One thing to "seek His face," another to seek His fingers' ends. One thing to consult with Him only for conscience, to know and do; another to consult with Him—if it hit our humour to make our advantage of it, if it go against us to set light by it. Such is our seeking for the most part; *cum occideret,* to have our turn served, to have our health restored, that we may seek Him no longer, but to our former riot again, "and to-morrow may be as yesterday and much more." 2. It must be *Eum,* "Him." 2 Cor. 12. 14. John 6. 26. Ps. 105. 4. Isa. 56. 12.

Seek Him indeed; seek Him for Himself. These two points being agreed of, we shall throughly agree of *quærebant Eum.* And so much for it, and for our *fiat.* Now to our *ne fiat.*

For when we have agreed of our seeking, we have not done. With diligence it would be, and due respect. Our seeking, as all things, the best things under the sun, must 2. Our *ne cum occideret*—the time.

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have τὴν ὥραν καὶ τὴν χώραν, 'their due time and place.' Wherein appeareth the abating power of circumstances, that they are able to bring down the substances. Namely, of the time; and that mis-timing marreth not only music, but all things else. The thing is right, the *cum* is wrong, and so all is wrong.

Hos. 5. 6. John 8. 21.

1. God's seeking to have a time.

To find out the time, we agree first that as every weighty thing hath, so the seeking of God is to be allowed a time too.

What time is that? Verily, we should do it absolutely, all our life long; *quærite faciem Ejus semper.* Not when? but when not? without limitation, continually.

Ps. 105. 4.

And in this sense we grant *cum occideret;* then, and at other times too. But not (as Asaph) then, and never till then; so, we deny it.

2 A set time, *cum.*

God indeed is so to be sought, but we cannot so seek Him; other our affairs crave allowance out of our time, and we are well content to yield it largely. Only that God have a set time left when to seek Him. That is but reason; all will yield to it. All grant a *cum.*

But come to know when that "when" shall be; here we vary first. We cannot be brought to set down any certainty, but love to be left at large. Do it we will, but indeed we cannot shew when; but even Felix his "when," ὅταν εὐκαιρήσω, 'when we have leisure.' I cannot now stand to seek, saith he; I hope one day to be at leisure to do it, but that day never came.

Acts 24. 25. [καιρὸν δε μεταλαβών. G. V.]

Urge them, press them "when?" No other resolution but *omnis peccator dicit, aliquando Deum sequar sed non modo;* 'sometime still, but not this time.' Never in the present, but sometime hereafter.

Follow them all along their life, they find not this *cum,* but put it from one *cum* to another, till there be none left but only *cum occideret,* even that very time against which God layeth His exceptions. Every time before we say, *nondum tempus,* 'it is not time yet;' every hour before, *nondum venit hora,* 'the hour is not yet come.'

Not to leave God's seeking thus at random, but to grow to some certainty. I demand, will any time serve? Is God at all times to be found? It is certain not. The very limitation of *dum inveniri potest,* sheweth plainly that other times

Isa. 55. 6.

there be wherein seek Him you may, but find Him you shall not.

Then if at all times He is not to be found, we are to make choice of a certain *cum, cum inveniri potest,* "when He may be found," and then seek Him.

Many returns there be in the term of our life, many *cums;* all are reduced to two: 1. *cum servaret,* and 2. *cum occideret.* Or if we will needs be wedded to a *cum occideret,* 1. *Cum occideret hostes eorum,* 2. not *eos;* 'when He scattereth and slayeth our enemies' and saveth us. One of these two it must needs be.

Cum occideret, it is not. Christ Himself expressly limiteth it before; *Dedi ei tempus ad pœnitendum,* saith He, "I gave her a time to repent." What time is that? Lest we might mistake it to be *cum occideret,* He adds, if we do it not in that time so by Him given, He will "cast us down on our beds," the beds of affliction and sickness, and there "kill us with death." So that the time He alloweth us to repent, is before we come thither. For thither we come because we did it not in the time He gave us to do it in. Indeed our bed is not the place: *in lectulo quæsivi,* "I sought Him in my bed;" *quæsivi sed non inveni,* "I sought Him but I found Him not." The place of slaughter is not the place, nor the time of killing is not the time. We may take that time, but it is not *dedi illis,* none of "His giving." The time He giveth us is before we come there.

It would be 1. *cum servaret.* Rev. 2. 21 22, 23.

Cant. 3. 1.

Then if when He kills us is not it, when He saveth us it is? It is indeed; and a cluster of it, an hour of *cum servaret* then is better than a vintage, a whole day of *cum occideret.*

Upon these two the whole Psalm standeth, and the part before sheweth when it should have been. When "He overwhelmed the Egyptians in the sea," when "the pillar of the cloud was over," when He not only saved them but served them, "raining down manna" for their need, and giving them quails for their lust; then was the time with them and then is the time with us.

Ps. 78. 13.
Ps. 78. 14.
Ps. 78. 24.
Ps. 78. 27.

For sure as we seek God to save us, so He saveth us to seek Him; if when we seek Him we are saved, when we are saved we should seek Him. The time of His saving is

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Jer. 45. 5. All that while what seek we? Why, as Jeremy saith, we do then *quærere grandia.* Other greater matters we have in hand, matters of more weight than the seeking of God. As if His seeking were some petty business, slightly to be sought, and lightly to be found. Any time good enough for it.

Nay not that, but so evil are we affected to seek Him then, that *quærebant* is *occideret;* we indict Him of our death, it is death to do it—as lieve die as seek; it maketh us old, it killeth us before our time. We digest not them that call on

2 Tim. 4. 3. us for it, but seek ourselves, as the Apostle speaketh, *Magistros secundum desideria,* that may entertain us with speculations of what may be done by miracle at the hour of death; that may give us days and elbow-room enough to seek other things, and to shrink up His seeking into a narrow time at our end, and tell us time enough then. For thus then we reckon; all the time we spend in it we lose the fruit of our life, and the joy of our hearts shall be taken from us. As if the fruit of life were not to find God, or as if any true hearts' joy God being not found. Call we this our fruit and joy not to seek God? call it not so; *lætetur cor quærentium Deum,*

Ps. 105. 3. saith the Holy Ghost, "let the heart of them rejoice that seek the Lord." Yea *in lachrymis peccatorum,* 'in the very

[S. August. En. in Ps. 127. vulg. 128. ver. 2.] tears of a penitent,' there is, saith St. Augustine, more sound joy than *in risu theatrorum,* 'in all the games the theatre can afford:' *Da Christianum, et scit quid dico.* But our taste is turned, and we relish not this seeking. By our flesh-pots we have lived, and by them we will die, and so we do. Lust hath been our life, and we will be buried in the graves of lust; and so we shall, and never know what that joy meaneth, *Lætetur cor quærentium Deum.*

2. *Cum occideret alios.* *Cum servaret* then will not serve. Nay, *cum occideret* will scarce serve, it hath much ado; let Him draw His sword and come amongst us. For if, as of His goodness He doth not, He rush not on us at first, but begin with others; if it be *cum occideret alios,* we seek not. See ye the thirty-first verse: He took away others before their faces, and those not weak or sickly persons, but the goodliest and strongest of all

Israel, and least likely to die. Here is *occideret.* Now did this move? No. See the thirty-second verse: for at this they "sinned yet more," and went about their seeking never the sooner. It must be *cum occideret eos,* "themselves," their own selves, or it will not do it.

Come then to themselves and smite them with the edge, not with the point; with the edge to wound, not with the point to dispatch outright; will that serve? *cum cæderet eos,* 'when He wounded them with some mortal sickness the messenger of death, they would seek Him then?' No: not then, not for all that would they frame to it. For *quærebant medicum* then, I say, as Asa sought *medicos, et non Deum.* Not God and them, but them first; and let God stay till they be gone. And till they give us over, and tell us plainly *occideret* is now come indeed, no smiting or wounding will send us to seek. So that it is not either 1. *cum servaret eos,* or 2. *cum serviret eis,* His saving, or serving us; nay it is not, 3. *cum occideret alios,* or 4. *cum cæderet,* 'His killing others, or wounding us' with any but our deaths-wound, will do it.

3. *Cum cæderet eos.*

2 Chr. 16. 12.

Tandem then, when we are come to the very last cast, our strength is gone, our spirit clean spent, our senses appalled, and the powers of our soul as numb as our senses, when a general prostration of all our powers, and the shadow of death upon our eyes, then something we would say or do which should stand for our seeking; but, I doubt it will not serve. This is the time we allow God to seek Him in.

It is *cum occideret,* which is a *ne fiat.*

Is this it? Would we then seek Him when we are not in case to seek any thing else? Would we turn to Him then when we are not able to turn ourselves in our bed? Or, "rise early to seek Him" when we are not able to rise at all? Or "enquire after Him" when our breath faileth us, and we are not able to speak three words together? Neither before, nor with, but even at the end of *occideret?* No hour but the hour of death? No time but when He taketh time from us and us from it, *et tempus non erit amplius?* What shall I say? Shall I commend this seeking, turning, rising, enquiring? No; I cannot commend it either in itself or to any. I commend it not.

Rev. 10. 6.

That that may be said is this, and it is nothing: true;

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some one or two of a thousand and ten thousand that have. How then? Shall we not therefore follow our instruction and seek Him before? Nay then, "some have found and never sought;"—let us not seek Him at all if that will hold. Thus it is: some going a journey have found a purse by the way—it were mad counsel to advise us to leave our money behind upon hope of like hap in ours. No; this is safe and good; though some one or two have found and not sought, yet let us seek for all that. Though some one or two have then sought and found, yet let us seek before. Though some have found a purse in their way, let us not trust to like hap, but carry money with us. This is a privy-door on special favour open to some few. There lieth no way by them. "This is the way," you have heard, "walk in it and you shall find rest to your souls."

Isa. 65. 1.

Isa. 30. 21.

1. As not Christ's time of seeking.

To speak then of safe seeking and sure finding, I say, as Asaph saith, it is a *ne fiant*. This time is not the time Christ giveth us; He assigneth us another. Yea we condemn ourselves in that we would seek to allow it ourselves. If we were put to it to say plainly, "not till He kill me," it would choke us. We neither have heart nor face, we would not dare to answer so, we dare not avow it. And if it be a *ne dicant* it is a *ne fiant*. The time of God's *quærite* is *primum quærite*. This *cum* is the last of all our *cums;* all other before it. First and last are flat *ad oppositum*. This is not it.

Mat. 6. 33.

2. Not the acceptable time.

[See 2 Cor. 6. 2.]

The time of seeking God must be δεκτὸς, such as is meet to be received. This is not: therefore, I hope, we will not offer it God. If we do, take heed He scorn not this time as He doth their price in Zachary; "A goodly time[1] that I have assigned Me." Take heed He stand not upon His reputation, as in Malachi, and bid us "offer our service" at this hour, "to any great man and see whether he will be content with it," and not reject both us and our seeking then. This is not, cannot be but a great *ne fiant*, to offer God that no man is so mean but would take in evil part.

[1 price.]

Zac. 11. 13.

Mal. 1. 8.

This time is the time when all hypocrites, atheists, tag and rag, come in and seek Him in a sort; and shall not we be confounded to see ourselves in their number? Nay to say that must be said for true it is, It is past the Devil's time.

They be his words, *cur ante tempus?* and he seeketh to make them ours, that it is ever too soon to seek God. At the hardest I trust we will not keep time with him. Mat. 8. 29.

And to seek Him then is not to seek Him; not *quærebant Eum.* No; they seek Him not, they "dissemble with Him," saith Asaph, in the next verse. For when God to try them reprieved them never so little time, they fell to their old bias; and when as He ceased killing, their seeking was at an end. So are all forced seekings, like to a bow-string brought to his full bent, but remit you never so little it starteth back again. 3. No time of seeking, but of dissembling. Ps. 78. 36.

Nay it is not *quærebant,* on kindly seeking, but a base ignoble creeping to, without all ingenuity[1], when we must either die or do it. Neither χάρις nor κλέος to do it then. [1 *i.e.* ingenuousness.]

But in very deed it is no "seeking" at all, as before we defined *quærebant* to "seek indeed." There is a diameter between *occideret* and *quærebant,* and therefore between it and *quærebant Eum.* Men cannot then seek; if they must rise up and turn them that must do it, they are not able for their lives to turn or stir themselves to do it. Nay, nor to "enquire." For what is our "seeking" then? Is it not to lie still on our bed, and suffer a few words to be spoken in our ears? Have a little opiate divinity ministered to our souls, and so sent away? Sure this is rather to be sought than to "seek." There goeth more to *quærebant* then thus. We must then "seek" when we are in case to give sentence and to do judgment on ourselves, when we are able to take up our cross before it be laid on us. *Quærebant Eum* must stand before *cum occideret.* [See 1 Pet. 2. 20.] 4. No seeking at all.

Lastly, it would be known what became of this *quærebant?* What they found that sought thus, and then and not before? "They found not Him," the Prophet saith plainly. They go then "with sheep and bullocks," and all manner of sacrifice, "to seek the Lord; but find Him not, for He hath withdrawn Himself before." The ill success of it. Hos. 5. 6.

And justly they find Him not *ex lege talionis.* God Himself answers them; nay their own hearts answer themselves. Go: whom you have spent your life in seeking, seek to them now. Let them save you at this, whom ye sought at all other times. As for Me, it shall come to pass, as I cried

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and you would not hear, so you shall cry and seek and shall not find or be heard, saith the Lord.

Yes—they found Him, but with a door shut between Him and them. But what found they? The parable of the ten virgins tells us, which is the Gospel for this Psalm, they found that which we I hope shall never find, a *nescio vos.* Where, that we may see that this course is folly and therefore indeed a *ne fiant sicut,* that which putteth the difference of those that be wise and go in, is that they had sought "and looked to their oil ere the Bridegroom came;" and those that were foolish and shut out when the Bridegroom was even coming, that is, *cum occideret,* were to seek their oil then—had not looked to it till then. *Nescio vos* is their answer, He knoweth them not; they took too short a time to breed acquaintance in. *Nescio vos* they find that so seek. *Profecto ad hoc tonitru, &c.* 'At this clap he that waketh not is not asleep but dead.'

Mat. 25. 12.

Mat. 25. 4.

Our instruction.

To conclude then with our instruction. If this time and this seeking have so many evil marks, the time so unseasonable, the seeking so many ways to seek; if the success to this seeking be no better but *nescio vos,* why then *ne fiat.* If these here were not well advised, if those virgins were foolish, why then *ne fiant sicut,* "not to be like."

2. Secondly, to sever the silver from the dross: the seeking is good, keep it; the time is wrong, change it; either into *antequam occideret* or into *cum servaret. Fiat* to the action, *ne fiat* to the time.

3. Thirdly, as we confess that there is One to be sought, and that with the turning of a gin[1] we cannot have Him when we list, but seek Him we must; that His seeking is worth the while, and that it is not dispatched in a minute, but must have time; so to think His seeking worthy a better, and to allow it a better time than this to do it in.

[1 *Here used apparently for engine.*]

4. Fourthly, seeing "yet is the acceptable time," yet "He may be found," yet it is *cum servaret, occideret* is not yet come—how near it is it is hard to say; our Saviour Christ saith it is *quâ horâ nescis,* it may be nearer than we are aware; lest it come upon us before we seek, let us seek before it come upon us. So seeking we shall safely seek; safely seek and surely find God, and with God whatsoever is

[2 Cor. 6. 2.]

Lu. 12. 46.

worth the finding. But, that which we seek, we shall after *occideret* is past find ourselves in His presence and at His right hand; "in Whose presence is the fulness of joy," not Ps. 16. 11. as ours here joys half empty; and at "Whose right hand there are pleasures for evermore," not as ours here for a time and a short time, God knoweth. That which here we seek and cannot find with Him we shall, if we shall here indeed and in due time seek Him by the timely fruits of an undelayed repentance. Almighty God, lighten our minds, kindle our affections, settle our hearts so to seek, &c.

A SERMON

PREACHED BEFORE

QUEEN ELIZABETH, AT RICHMOND,

ON THE TWENTY-FIRST OF FEBRUARY, A.D. MDXCIX., BEING ASH-WEDNESDAY.

At what time the Earl of Essex was going forth upon the expedition for Ireland[a].

DEUTERONOMY xxiii. 9.

When thou goest out with the host against thine enemies, keep thee then from all wickedness.

Quando egressus fueris adversus hostes tuos in pugnam, custodies te ab omni re mala.

[*When the host goeth forth against thine enemies, then keep thee from every wicked thing.* Engl. Trans.]

To entitle this time to this text, or to shew it pertinent to the present occasion, will ask no long preface. "When thou goest forth," &c. This "when" is now. There be enemies, and we have an host; it is going forth. Christ's own application which is the best may be well applied here, "This day
Lu. 4. 21. is this Scripture fulfilled in your ears." This our host so going forth, our heart's desire and prayer unto God is, that they may happily go, and thrice happily come again, with joy and triumph to her sacred Majesty, honour to themselves, and general contentment to the whole land. So shall they go, and so come, if we can procure the Lord of Hosts
Ps. 144. 10. to go forth with, and to take charge of our hosts. "It is He
1 Sam. 15. 29. That giveth victory to kings," saith David; it is He That is *Triumphator Israel,* saith Samuel. Victory and triumph never fail if He fail not.

Now then that God may not fail them, but go in and out

[[a] To quell the insurrection excited by Hugh O'Neal, Earl of Tyrone. The enterprise was not attended with the success which had been anticipated.]

before them and bring them back with victory and triumph, and that we all desire and pray for may so come to pass, Moses doth here out of his own experience bestow an advice upon us. And Moses could skill what belonged to war, as one that forty years together was never out of camp. Which advice is, that among our military points we would reckon the abatement of sin for one; that now this time of our going forth we would go forth against sin too, and keep us from it as we would keep us from our enemy. If we could be but persuaded to reform our former custom of sin, it would certainly do the journey good. That therefore with other courses, some remembrance, some regard be had of this; that at this time sin do not so overflow among us, be not so very fruitful as before time it hath.

And this is an use of Divinity in war. And as this an use of Divinity in war, so have we withal an use of war in Divinity. For Moses telling us, that "when our forces go forth against the enemy,"—that we then, at that time, are in any wise "to keep us from wickedness;" by sorting these thus together doth plainly intimate that when the time of war is, then is a fit time, a very good opportunity, to draw from sin and to return to God. These former years, this time of the fast, and this day, the first day of it, both ministered an occasion to call for an abstinence from sin; this day, and this time, being set out by the Church's appointment to that end. Now besides that ordinary of other years, God this year hath sent us another, the time of war; and that a very seasonable time too, wherein to repent and retire from sin. As if He should say, If you would forsake sin now you may do it; for "behold, now is an acceptable time," [2 Cor.6.2.] and a fit season. This time to concur with that time, and both to co-operate to the amendment of our lives.

And what shall I say? O that one of them, the former or the latter, or both might prevail so much with us, that as the forepart this day is fulfilled in our ears, so the latter part might be fulfilled in our lives; that it might not be singly regarded that is thus doubly commended; that the fast at hand might keep us, or the war at hand might keep us, or both might keep us, that we might be kept from sin. That either Joel's trump proclaiming a fast, or Amos' trump pro-

SERM. II. claiming war, might serve to sound this retreat, might serve to awake us from that now more than sleep, even almost that lethargy of sin which the security of our so long peace hath cast us in.

This is the sum. These the double use, 1. of war in divinity; that our going forth might procure the giving over sin. 2. Of Divinity in war; that our giving over sin might procure good speed to our going forth, even an honourable and happy return.

The division. The parts are two; for the verse parteth itself by "when" I. and "then." These two; 1. the going forth of the host; II. 2. the keeping from sin. To express them in the terms of the present business; 1. the former, the commission authorizing to go. 2. The latter, the instruction directing so to go that we may prosper and prevail. In which latter will come to be considered these three points; 1. The conjunction and coherence of these two. 2. The consequence. 3. The contents of the latter, how to keep us from sin.

I. The commission. "When thou goest forth," &c. In the first is the commission, which is ever the corner-stone of all proceedings. If we take the verse entire, both parts together, it riseth thus; If they which go to war must keep themselves from sin, then is war no sin but lawful, and without sin to be undertaken. Or, if we take the first part by itself, in saying "when thou goest" he implieth a time will come when they may go forth. For vain were the supposal, and far unworthy the wisdom of God's Spirit to say "when," if never any such time would come; if there were no time for war of God's allowance. We cannot better pattern it than by the Mat. 6. 16. Gospel of this day, "when ye fast, be not like hypocrites" —by all Divines resolved thus. Fast ye may sometimes; and then fasting, look you fall not into hypocrisy. And as in that, so in this: go ye may sometimes; only when ye go see ye "refrain from sin," and then go and spare not. Out of which match of these two, fast and war, we may rise higher.

It is no less usual with the Prophets to say *sanctificate* Joel 3. 9. *prœlium*, as Joel 3. than to say, *sanctificate jejunium*, "sanc- Joel 2. 15. tify a war," as well as "a fast." And in another, *consecrate* Ex. 32. 29. *manus vestras hodie Domino*, "consecrate your hands this

day unto the Lord." Which sheweth war is not so secular a matter, but that it hath both his lawfulness and his holiness; and that the very hands may be sacred or hallowed by fighting some battles. And therefore, in the Calendar of Saints we have nominated, not Abel, Enoch, and Noah alone, men of peace and devotion, who spent their time in prayer and service of God; but Gideon, Jephtha, Samson, worthies and men of war "who," saith the Apostle, "through faith were valiant in battle, and through faith put to flight the armies of aliens." War therefore hath his time and commission from God. Heb. 11. 4. 7. Heb. 11. 32. 34.

Secondly, I add that this kind of war, not only defensive war, but offensive too, hath his "when." And that, out of this very text; which is, if we mark well, not when they come forth against thee, but "when thou goest forth against them," *παρεμβάλλειν*, say the Seventy, "to invade or annoy them." Both these have their time; the former to maintain our right, the latter to avenge our wrong. By both these ways doth God send His people forth; both have warrant. Before Moses, Abraham's war to rescue Lot his ally was defensive and lawful; Jacob's war, to win from the Amorite "by his sword and bow," offensive and lawful too. Under Moses, the war against Amalek who came out against them, and the war against Midian, against whom they "went forth to wreak themselves for the sin of Peor," both lawful. After Moses, King David, in the battle of Ephes-dammim, keeping the enemy from their gates; in the battle of Gath, seeking the enemy at his own gates, and giving him battle in his own territory. And this as good law, so *Egredere, et compelle eos intrare*, "Go forth, and compel them to come in," is good Gospel too. So that war, and this kind of war, hath his commission. Gen. 14. 14. Gen. 48. 22. Ex. 17. 8. Num. 31. 2. 1 Chron. 11. 15. 1 Chron. 20. 6. Lu. 14. 23.

Thirdly, and to strengthen the hands of our men of war yet farther. As war, and to go forth to war, against our enemies, any enemies, whether foreign foes or rebellious subjects; so of all enemies against the latter, against them to go forth, hath ever been counted most just and lawful. Many commissions are upon record in the law, of journeys in this kind. Against the tribe of Reuben, for erecting them an altar beside that of Moses; and that have these of Jos. 22. 12.

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ours done too. Against the tribe of Benjamin, for a barbarous, and brutish outrage committed at Gibeah, and that have these too, and not one, but many. Against Sheba, for blowing a trumpet and crying, "No part have we in David, no inheritance in the son of Jesse;" and so far hath their madness proceeded. And the Gospel is not behind neither. Against them that send word, *nolumus hunc regnare super nos, producite et occidite,* saith our Saviour Christ Himself. In effect these say as much as *nolumus,* and as much may be said and done to them. Nay, if once he say "no part in David;" if he were Absalom, or Adonijah, of the blood royal, he "hath spoken that word against his own life:" much more if but such a one as Sheba the son of Bichri. And yet even he was nothing so deep as this. For neither had King David vouchsafed him any favour any time before, neither offered him peace, or to receive him to grace after he had lift up his heel against him. But here, here have been divers princely favours vouchsafed, and most unkindly rejected; means of clemency many times most graciously offered, and most ungraciously refused; yea, faith falsified and expectation deluded; contempt upon contempt heaped up, that the measure is full. These then are the enemies "against," and this the time "when." When not only we may but must, and that not with God's leave only, but with His liking and full commission, "go forth" in this cause. So that war is lawful; and this kind, "to go forth;" and against these enemies most just and most lawful. At this time against these enemies it is a war sanctified; they shall "consecrate their hands," they shall *prœliari prœlia Domini,* that fight against them. So much for the commission.

Jud. 20. 1.

2 Sam. 20. 1.

Lu. 19. 14. 27.

1 Kings 2. 23.

[2 Sam. 20. 1.]

II. The instruction.

The commission being had, we are not to depart but stay and take our instructions also with us; which is the latter part, of "keeping from wickedness." Joshua had his commission from God to go up against Ai; yet for leaving out this latter, and not looking to Achan better, had not so good speed. This therefore must accompany and keep time with the former, as a "then" to that "when."

[Josh. 7. 5.]

1. The conjunction; that it is needful.

1. Wherein first, of the joining these two, 1. that they must go together, 2. and of the reason why they must go together.

2. And after of the manner, how we may and must "keep ourselves from this wickedness."

The meeting of these two within the compass of one verse, 1. "Going forth with an army," and 2. "forbearing of sin," is worth the staying on.

Leading an army pertaineth to military policy, forbearing of sin is flat divinity.

For what hath the leading an army to do with forbearing of sin? Yet God hath thus sorted them as we see. Therefore policy of war whereto the former, and Divinity whereto the latter belongeth, are not such strangers one to the other, as that the one must avoid while the other is in place. But that, as loving neighbours and good friends here they meet together, they stand together, they keep time, consequence, and correspondence, the one with the other. God Himself, in Whose imperial style so oft proclaimed in the Prophets they both meet, "the Lord of Hosts," "the Holy One of Israel;"—God, I say, Himself in the great chapter of war, the twentieth of this book, assigneth an employment to the Priests as well as the officers of the camp, even to do that which ere-while was assayed, to animate the companies in the Lord, and the power of His might; letting them see the right of their cause, and how ready God is to receive the right under the banner and power of His protection. And from God Himself no doubt was that happy and blessed combination which in most wars of happy success we find, of a captain and a Prophet sorted together: Joshua, with Moses a Prophet; Baruk, with Deborah a Prophetess; Ezekias, with Esay; Jehoshaphat, with Jahaziel; Joash, with Elisha; and one of these doing the other no manner of hurt but good. Joshua lifting up his hand against Amalek, Moses lifting up his hand for Joshua. The one leading against the enemy and annoying him, the other leading against sin and annoying it; against sin, what some reckon of it it skills not, but certainly the most dangerous enemy both of private persons and of public states.

[See Isa. 1. 24; 3. 5. Jer. 10. 16. Hab. 2. 13. Hag. 2. 4. Zech. 1. 6. Mal. 1. 14. Isa. 1. 4. Jer. 50. 29. Ez. 39. 7.]

[Deut. 20. 1—4.]

Exod. 17. 8—13. Jud. 4. 9. Isa. 37. 6, 7. 2 Chron. 20. 14. 2 Kings 13. 14.

These two then, 1. "going forth with the host," and 2. "departing from sin," being thus linked by God, our suit is, Break not this link; God hath joined them that we should join them. And this is a needful suit. For it is one of the

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diseases under the sun: in war all our thoughts run upon the host, looking to the host only and nothing but the host, and letting sin run whither it will without any keeper. I know well, I both know and acknowledge that the army's going forth is mainly to be regarded, it hath the first place in the verse, and it hath it not for nought. Joshua must
Ex. 17. 9. choose out men first; victuals must be supplied. And *nemo*
Jud. 20. 10. *militat stipendiis suis,* pay must be thought of. We must go
1 Cor. 9. 7. forth with our host; they be the words of the text; go—not sit still; and with an host, not a heap of naked or starved men. We must help, and not tempt God. To help God is a strange speech, yet said it may be seeing an Angel hath
Jud. 5. 23. said it; "Curse ye Meroz," saith the Angel of the Lord, "curse the inhabitants thereof." Why? "Because they came not to help the Lord, to help the Lord against the mighty." This must first be done. But when this is done all is not done, we are not at a full point, we are but in the midst of the sentence yet. As that part of the host is to be regarded, so this of sin's restraint is not to be neglected. As that hath the first place, so must this have the second, and second the former, or we shall have but a broken sentence without it. There is not, there cannot be a more prejudicial conceit than to say in our hearts, If the first be well all is well, then sin on and spare not, it skills not greatly for the latter. *Si putas in robore exercitus bella consistere, faciet te Dominus cadere coram inimicis tuis,* saith
2 Chron. 25. 8. the Prophet to Amaziah. If this be our conceit, so the host be well all is well, God will teach you another lesson, saith he, which I list not english. A proof whereof we have be-
Jud. 20. 17. fore Gibeah. Where the whole power of Israel, 400,000 strong, trusting in their going out so strong, fell before a few Benjamites, a small handful in comparison, and shewed plainly to all ages to come that it is but a part, it is not all, to "go forth with an host" though never so well appointed.

Let us then, as advice leadeth us, make up our period with taking a course for restraint of sin. For what sin un-
Josh. 7. 5. restrained can work the valley of Achor may teach us, where the inhabitants of the poor town of Ai put to flight Joshua with all his forces, and all because this second point was not well looked to.

Now this second point being within the compass of our profession, and yet having so necessary an use in war as the sentence is not perfect without it, may serve to answer the question, more usually than advisedly oft cast out, What good do these Churchmen? What use is there of them now at such times as this? Yes, there is an use of them, and that in war we see. The camp hath use of this place, and they that serve there of them that serve here. Which God shewed plainly in the first field that ever His people fought; and when He had shewed it, caused it to be recorded *ad perpetuam rei memoriam*—they be God's own words—that the same course might be ever after holden in all. Where it is thus written, and "if we believe not we shall not be established," that Joshua's having the better or going to the worse depended not a little on the steadiness of Moses' hands, and that Moses staying behind and striking never a stroke did his part toward the attaining of the victory not much less than Joshua that went forth and fought manfully. Prayer then is of use; and though we be, saith St. Paul, armed at all points from hand to foot, yet must we *super omnia*, "over all," draw this, and arm even our very armour with "prayer and supplications." Ex. 17. 14. [Isa. 7. 9.] Eph. 6. 18.

But what availeth prayer without keeping from sin? Therefore to that armour of St. Paul's we must add St. Peter's too, "to arm ourselves with this mind of ceasing from sin," that our prayers may be effectual. Therefore Moses himself joineth not to our going forth his exercise of keeping up our hands at prayer, but this rather "of keeping our feet from sin." The King of Moab, Balak, when he observed what prayer had wrought in the battle of Amalek, thought to take the very like course, and sent for Balaam into his camp, to match Prophet with Prophet, and to oppose prayer unto prayer. But when all his altars and rams would do no good, Balaam knowing well there is in sin a power to defeat any prayer, he cometh to the dangerous counsel of "causing Israel to sin with the daughters of Moab," which was found too true. For it turned to their ruin, and all their prayers would then do no good. Here then is another use. For "the chariots and horses of Elisha," the "weapons of our warfare," as the Apostle termeth them, though not carnal, if 1 Pet. 4. 1. Num. 22. 5. 2 Kings 13. 14. 2 Cor. 10. 4.

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God enable them to cast down such sinful thoughts and wicked desires as exalt themselves daily, and to captivate them to the obedience of Christ, have certainly their use to second the former; and we in our turns serviceable, as by crying unto God by prayer, and drawing Him to the host Who is our chiefest and best friend, so by crying also against sin and chasing it away, which is our chiefest and worst enemy. Since then these two have this mutual use either of other, let this be our petition and withal the conclusion of this part, that we single them not or lean to either alone, but suffer them as they stand together in the verse, so in our care and regard jointly to keep time and go together. So much for them.

2. The reason of the conjunction.

And now to enquire into the reason of this coupling. Why now? Why at this time in war, a giving over sin? For that indeed they be not barely joined, but so joined as one is made the antecedent, the other the consequent. One the time, and as it were the reason to infer the other. Truly Moses' word כי will bear both, either *quando* or *quia*; "When thou goest then keep;" or "Because thou goest, therefore keep thyself from sin." With the same word speaketh the virtuous lady to King David, *quia prœliaris prœlia Domini, ideo non inveniatur in te iniquitas*, "because thou fightest the Lord's battles, therefore let there not any iniquity be found in thee all thy days."

1 Sam. 25. 28.

Sin certainly at all times is to be forborne. When it is war, and not only when it is war, but when it is peace too. "Take ye heed, lest at any time," saith Christ, "your hearts be overlaid with surfeiting, with drink," &c. Not allowing us any time to be wicked in. But though at all times we be to refrain sin, yet not at all times alike, saith Moses here. For it is as if he should say, Be it at other times, sin may better be borne with, it is less perilous; but "when thou goest forth with an host, then"—*then*, with an high accent, with an emphasis, that is *then* especially; then above all other times, then, if ever, it importeth you to have least to do with it. Good Lord, how cross and opposite is man's conceit to God's, and how contrary our thoughts unto His! For even *ad oppositum* to this position of His, we see for the most part that even they that are the goers forth seem to

Lu. 21. 34.

persuade themselves that *then* they may do what they list; that at that time any sin is lawful, that war is rather a placard than an inhibition to sin. A thing so common that it made the heathen man hold that between *militia* and *malitia* there was as little difference in sense as in sound; and the Prophet David to call Saul's companies in his days, *torrentes Belial*, "the land-floods of wickedness." Which being well considered, we may cease to murmur or to marvel, if our going forth have not been ever with such success as we wished. God Who should give the success commanding then a restraint, and man that should need it then taking most liberty. Verily if we will learn of God, if He shall teach us, sin is never so untimely as in the time of war, never so out of season as then; for that is the time of all times we should have least to do with it. To insist then a little upon this point, because it is the main point, and to shew the vigour of this consequent. [2 Sam. 22. 5.]

1. From the very nature of war first, which is an act of justice, and of justice corrective, whose office is to punish sin. Now then consider and judge even in reason, what a thing this is, how great, gross, and foul an incongruity it is to pour out ourselves into sin at the very time when we go forth to correct sin; to set forth to punish rebels, when we ourselves are in rebellion against God, His Word, and Spirit. Which, what is it but "to cast out devils by the power of Beelzebub?" Sure our hearts must needs strike us in the midst of our sin, and tell us we are in a great and grievous prevarication, allowing that in ourselves that we go to condemn and to stone to death in others. Therefore, since to go to war is to go to punish sin, certainly the time of punishing sin is not a time to sin in. Mat. 12. 24.

2. Secondly, from war in respect of God I know not what we reckon of war; peace is His blessing we are sure, and a special favour it is from Him as the Prophets account it, for a land to spend more iron in scythes and plough-shares than in sword-blades or spear-heads. And if peace be a blessing and a chief of His blessings, we may reduce from thence what war is. To make no otherwise of it than it is "the rod of God's wrath," as Esay termeth it; His "iron flail," as Amos; "the hammer of the earth," as Jeremy, whereby He [See Isa. 2. 4. Mic. 4. 3.] Isa. 10. 5. Amos 1. 3. Jer. 50. 23.

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dasheth two nations together—one of them must in pieces, both the worse for it. War is no matter of sport. Indeed I see Abner esteem of it as of a sport: "let the young men
2 Sam. 2. 14. rise," saith he to Joab, "and shew us some sport." But I see the same Abner before the end of the same chapter weary of his sport, and treating with Joab for an end of it;
2 Sam. 2. 26. "How long shall the sword devour," saith he, "shall it not be bitterness in the end?" So it may be "sport" in the beginning; it will be "bitterness in the end," if it hold long. War then being God's rod, His fearful rod, and that so fearful that King David though a warrior too, when both were in his choice, preferred the plague before it and desired it of the twain; when God's hand with this rod, this His fearful rod, is over us, to be so far from fear and all due regard as then not to shun sin any whit the more, but to fall to it as fast as ever; it cannot be but a high contempt, yea a kind of defiance and despite then to do it:
1 Cor. 10. 22. "Do we provoke the Lord to anger, are we stronger than He?" Then since war is God's rod, choose some other time; under the rod sin not, then forbear it. Certainly that time is no time to sin.

3. The rather, for that sin it is and the not keeping from sin, but our keeping to it and with it, that hath made this rod and put it into His hand. For sure it is, that for the
[Jud. 5. 16.] transgression of a people, God suffereth these "divisions of Reuben" within; God stirreth up the spirit of Princes abroad to take peace from the earth, thereby to chasten men by paring the growth of their wealth with this His
[Isa. 7. 20.] "hired razor;" by wasting their strong men, the hand of the enemies eating them up; by making widows and fatherless children, by other like consequents of war. If then our sins common unto us with other nations, and that our unthankfulness peculiar to us alone have brought all this upon us; if this enemy have stirred up these enemies, if war be the sickness and sin the surfeit, should we not at least-wise now while the shivering fit of our sins is upon us, diet our-
[[1] shall we] selves a little and keep some order? But[1] "drink iniquity
[Job 15. 16.] as water," and distemper ourselves as though we were in perfect state of health? Shall we make our disease desperate, and hasten our ruin by not containing from sin that hath

cast us in it? Know we what time this is? Is this a time of sin? Certainly, we cannot devise a worse. In the time of war it is high time to "keep us from sin."

4. But above all, which will touch us nearest, and therefore again and again must be told us over, that the safe and speedy coming again of them that now go forth, whose prosperity we are to seek with all our possible endeavours — that their good speed dependeth upon God's going forth with them; and God's going or staying dependeth very much upon this point. Most certain it is the event of war is most uncertain. When Benhadad went forth with an army that "the dust of Samaria was not enough to give every one in his camp a handful," it was told him and he found it true, *Ne glorietur accinctus, &c.* "He that buckleth on his armour must not boast as he that puts it off." They that fight can hardly set down what name the place shall have that they fight in; it may be the valley of Achor, that is "sorrow," by reason of a foil, as that of Joshua; it may be the valley of Berachah, that is "blessing," by means of a victory, as that of Jehoshaphat. All is as God is, and as He will have it. Once, twice, and thrice, by David, by Solomon, by Jehoshaphat, we are told it that "it is neither sword nor bow," "it is neither chariot nor horse," "it is neither multitude nor valour of an host will serve;" "but that the battle is God's," and He giveth the upper hand. We need not be persuaded of this, we all are persuaded I hope, and we say with Moses, "If Thy Presence go not with us, carry us not hence." Then if we shall need God's favour and help in prospering our journey, and to make that sure which is so uncertain, it will stand us in hand to make sure of Him in this, this needful time, and to keep Him sure if it may be. For if He keep with the host, and take their parts, *Rebelles tui erunt quasi nihil,* saith Esay; and "these smoking tails of firebrands" shall quickly be quenched. But if God either go not with them, or retire from them, if there were among them but naked or wounded men — what speak I of men? if but frogs or flies — they shall be sufficient to trouble them.

1 Kings 20. 11. Jos. 7. 26. 2 Chron. 20. 26. Ps. 44. 6. Ps. 20. 7. Prov. 21. 31. 2 Chron. 20. 15. [Exod. 33. 15.] Isa. 41. 11 Isa. 7. 4.

Now then we are at the point. For if we will have hold of God, make Him sure, be certain of Him, we must break

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with sin needs. Sin and Satan are His enemies, and no fellowship nor communion, no concord, no agreement, no part, no portion between them. If we will draw Him into league, we must profess ourselves enemies unto His enemies, that He may do the like to ours. At one and the same time enter as an outward war with wicked rebels, so an inward hostility with our wicked rebellious lusts. For that if we keep ourselves from the one, He will keep us from the other, and these being suppressed those shall not be able to stand. Thus doing, "the sword of the Lord shall be with the sword of Gideon:" God shall be with us, *Ithiel;* and we shall prevail, *Ucal.* For where *Ithiel* is, *Ucal* will not be away. But if we will needs hold on our league with hell, and continue our wonted intercourse with wickedness still, and go forth unto it when it beckons or calls, and be so far from keeping from it that we keep it as the apple of our eye, and cherish it between our breasts; if we retain the mark of it in our very foreheads, and the price of it in the skirts of our garment; for not keeping from it He will keep from us, and withdraw His help from us, and put us clean out of His protection.

2 Cor. 6. 15.

Jud. 7. 20.

Prov. 30. 1.

Therefore, without keeping from sin there is no keeping God, out of Whose keeping there is no safety.

3. The contents of the instruction, to keep from sin.

This advice being so full of behoof, so agreeable to reason and religion both, so every way for their and for our good, it remaineth we set ourselves to think of it and keep it. "Every one returning to his own heart, to know there," as Solomon saith, "his own plague," even the sins wherewith he hath grieved God, and to make a covenant with himself, from henceforth more carefully to stand upon his guard, and not to go forth to sin or entertain it as a friend, but to repute it as an enemy and to keep him from it.

1 Kings 8. 38.

First, for the term of keeping. "When thou goest forth against thy enemy," go forth against sin. We should indeed go forth against sin, and practise those military impressions that are done in camp against the enemy; give it the assault, annoy it, pursue it, never leave it till we have driven it away. These we should do against it. But the Scripture "offereth more grace;" and bids us, if we list not go forth against it, only not to go forth to it, but keep ourselves, that is, stand

[Jam. 4. 6.]

upon our defence, to keep good watch, that it surprise us not, that it "get not dominion over us:" do but this against sin, and it shall suffice. Rom. 6. 14.

But this must extend to all wickedness. Wherein yet we do *humanum dicere propter infirmitatem nostram,* "speak after the manner of men because of our infirmity;" retching this *all* no further than human infirmity, than the frailty of our nature will bear, than this corruptible flesh wherewith we are compassed, and this corrupt world in the midst whereof we live, will suffer and give us leave. In the body, we put a difference between the soil which by insensible evacuations goeth from our bodies, keep we ourselves never so carefully, and that which is drawn forth by chafing or sweat, or otherwise gotten by touching such things wherewith we may be defiled. That cannot be refrained, this falleth within restraint. And even so, there is a soil of sin that of itself vapoureth from our nature, let the best do his best. I say not, we should keep ourselves from this, but from provoking it by suffering our minds to wander in it; by not keeping our ears from such company, and our eyes from such occasions, as will procure it, as the Prophet speaketh, "by putting the stumbling-block of iniquity before our faces." From that by the help of God we may keep ourselves well enough. From sins lighting upon our thoughts it is impossible, it cannot be; but from making there a nest or hatching ought, that we are willed to look to, and that by God's grace we may. And the word that Moses useth here דבר רע is not without a *dixit* at least *in corde;* not without a saying within us, This or that I will do. It must be *dictum,* or *condictum,* 'said to,' and 'said yea to,' or else it is not דבר רע. The heart not resolving or saying content, but keeping itself from going forth to any act; though wickedness be not kept from us because of the temptation, yet we are kept from it because of the repulse; and with that will Moses be content at our hands as our estate now is. Rom. 6. 19. Ezek. 14. 3.

But with these provisos. We say generally, They that go forth keep from all; from all such both deeds and words as justly may be censured to be wickedly, either spoken or done. Words, I say, as well as deeds. For the word דבר bears both. And indeed, if in good words as in prayers

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there be force to help, I make no question but in wicked words, as blasphemies, irreligious sayings, *jocis fulmine dignis*, there is force also to do mischief. Therefore keep from all; all those especially, as very reason will lead us, which have been the ruin of armies in former times; a view whereof we may take when we will out of *Liber bellorum Domini*, "the Book of God's battles."

[Num. 21. 14.]

Wicked words first. Presumptuous terms of trust in our own strength; "I will go, I will pursue and overtake, I will divide the spoil"—Pharaoh's words, the cause of his perishing and all his host. To keep them from that. Rabshakeh's black-mouthed blasphemy; "Let not Hezekiah cause you to trust in God over much"—the eminent cause of the overthrow of the host of Ashur. To keep them from that.

Ex. 15. 9.

Isa. 36. 14.

And if from words, from wicked works much rather. Achan's sin, that is sacrilege; *Anathema in medio tui, non poteris stare coram hostibus tuis*, God's own words to Joshua, —the cause of the army's miscarrying before Ai. To keep them from that wickedness. Such shameful abuses as was that at Gibeah; — the expressed cause of the destruction of a whole tribe. To keep them from that. Profaning holy vessels or holy places with unholy usage; — the ruin of Belshazzar, and with him of the whole Chaldean monarchy. To keep themselves from that. Corrupting our compassion, and "casting off pity quite," and spilling blood like water;—the sin of Edom, and the cause he took such a foil as he was never a people since. To keep them from that wickedness. From these and from the rest, you shall have a time to read them, I have not to speak them. Arming themselves with a mind to cease from sin, keeping their vessels holy; having pay wherewith they may be content, and being content with their pay; *et neminem concutientes*, saith St. John Baptist; not being *torrentes Belial*, "land-floods of wickedness." Or if this will not be that private conformity will not keep them, at least that public authority do it; that kept they may be one way or other from it. If Achan will so far forget himself as "to sin in the execrable thing; or Zimri to play the wretch, and abuse himself in the camp; let Joshua find out Achan, and see him have his due; and Phinehas follow Zimri, and reward him for his desert.

Jos. 7. 11, 12.

Jud. 19. 22—30.

Dan. 5. 2.

Amos 1. 11.

Lu. 3. 14.

[2 Sam. 22. 5.]

[Num. 25. 6.]

That the ravine of the one, and the villany of the other be removed as it is committed, and so kept from polluting and pulling down God's wrath upon the whole host. For sure it is, "Phinehas' standing up and executing judgment" hath the force of a prayer no less than Moses' "standing in the gap" to make intercession, and both alike forcible to turn away God's anger and to remove evil from the midst of Israel. Ps. 106. 30. Ps. 106. 23.

This advice is to take place as in them that go, as before hath been touched, so in us likewise that stay at home; that what the one build the other destroy not. Not by Moses' exercise of prayer and incessant prayer, or Jehoshaphat's exercise of fasting and abstinence; both are out of the compass of the text; but that which is in it, by turning from sin to God, and that with a serious not shallow, and an inward not hollow repentance. Not confessing our sins to-day and committing them to-morrow; but every one saying, *Dixi custodiam*, "I have said, I will henceforth more narrowly look to my ways," at least while the sound of war is in our ears. Thinking with ourselves it is now war, it is now no time to offend God, and separate between Him and us in this needful time of His help and protection, by entering into that good and virtuous consideration of Uriah's; "The Ark of the Lord and all Israel and Judah dwell in tents, Joab and the servants of our sovereign abide in the open fields," and shall we permit ourselves as much as we would in the time of peace, and not conform ourselves in abridging some part of our wonted liberty, and forbearing to enjoy the "pleasures of sin for a season?" To conclude, if we shall, or when we shall be tempted to any of our former sins, to think upon God's own counsel, even God's own counsel from God's own mouth, *memento belli et ne feceris*, 'to remember the camp and not to do it;' to think upon them in the fields and their danger, and for their sakes and for their safeties to forbear it. 2 Chron. 20. 3. Ps. 39. 1. 2 Sam. 11. 11. [Heb. 11. 25.] [Job 40. 27. vulg. 41. 8. E. V.]

Thus, if we shall endeavour ourselves and eschew our own wickedness, our hosts shall go forth in the strength of the Lord, and the Lord shall go with them and order their attempts to an happy issue.

He that made our foreign enemies "like a wheel" to go Ps. 83. 13.

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round about us, and not to come near us, shall make these "as stubble before the wind;" causing fear and faintness of
Num. 22. 3. heart to fall upon them as upon Midian; sending "an evil
Jud. 9. 23. spirit" of dissension among them, as upon Abimelech and the men of Shechem; causing their own woods to devour
2 Sam. 18. 9. them, as rebellious Absalom; and their own waters to sweep
Jud. 5. 20, 21. them away, as it did Sisera; yea, "the stars of Heaven, in their course to fight against them," as under Deborah's conduct He did. Many such things are with Him, many such He hath done and can do again, if to our going forth we join a going from sin.

Even so Lord, so let it be. Those whom thou now carriest forth by Thy mercy, bring them back by Thy might in this place, the place of Thy holy habitation. That Deborah may
Jud. 5. 2. "praise Thee for the avenging of Israel, and for the people
Jud. 5. 9. that offer themselves so willingly;" for letting her ear hear, and her eye see the fall of the wicked that rise up against
Ps. 18. 46. her; that she may praise Thee, and say, "The Lord liveth, and blessed be my strong help, and praised be the God of my salvation."

Ps. 18. 47, 48. "Even the God that seeth I be avenged, and subdueth the people unto me. It is He that delivereth me from my cruel enemies, and setteth me up above all my adversaries."

Ps. 18. 50. Great prosperity giveth He unto His hand-maid, "and sheweth still and continually His loving-kindness to His anointed." Praised be the Lord for evermore!

[Ex. 15. 11.] To this God, "glorious in holiness, fearful in power, doing wonders," the Father, Son, and Holy Ghost, &c.

A SERMON

PREACHED BEFORE

QUEEN ELIZABETH, AT WHITEHALL,

ON THE SEVENTEENTH OF FEBRUARY, A.D. MDCII.

BEING ASH-WEDNESDAY.

JEREMIAH viii. 4—7.

Thus saith the Lord: Shall they fall and not arise? shall he turn away and not turn again?

Wherefore is this people of Jerusalem turned back by a perpetual rebellion? they gave themselves to deceit, and would not return.

I hearkened and heard, but none spake aright: no man repented him of his wickedness, saying, What have I done? Every one turned to their race, as the horse rusheth into the battle.

Even the stork in the air knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but My people knoweth not the judgment of the Lord.

[*Hæc dicit Dominus: Numquid qui cadit, non resurget? et qui aversus est, non revertetur?*

Quare ergo aversus est populus iste in Jerusalem aversione contentiosa? apprehenderunt mendacium, et noluerunt reverti.

Attendi, et auscultavi: nemo quod bonum est loquitur, nullus est qui agat pœnitentiam super peccato suo, dicens: Quid feci? Omnes conversi sunt ad cursum suum, quasi equus impetu vadens ad prælium.

Milvus in Cœlo cognovit tempus suum: turtur, et hirundo, et ciconia custodierunt tempus adventus sui: populus autem Meus non cognovit judicium Domini. Latin Vulg.]

[*Thus saith the Lord: Shall they fall and not arise? shall he turn away and not return?*

Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

I hearkened and heard, but they spake not aright: no man repented

him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Yea, the stork in the Heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but My people know not the judgment of the Lord. Engl. Trans.]

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THE Apostle's counsel is, *qui stat videat ne cadat,* "he that standeth let him take heed lest he fall." And there is, saith Esay, a voice behind us that crieth, *Hæc est via,* "This is the right way, keep it, turn not from it." Good counsels both to those *quorum vita via vitæ,* 'whose life is a journey, and a journey to another, a better life,' to look to their feet, they fall not; to look to their way, they err not. Good counsels indeed, but of which we must say with Christ, *qui potest capere capiat,* "follow them that may."

1 Cor. 10. 12. Isa. 30. 21.

Mat. 19. 12.

For true it is that not to fall nor err nor do amiss at all, is an higher perfection than our nature in state it is can attain to. 'Being men,' saith St. Chrysostom, ἄνθρωποι ὄντες, and ταύτην τὴν σάρκα φεροῦντες, 'bearing about us this body of flesh,' the steps whereof are so unstaid; καὶ τοῦτον κόσμον οἰκοῦντες, 'and walking in this world,' the ways whereof are so slippery. It is an Apostle that saith it, *in multis omnes, &c.* "in many things we offend all;" and it is another that saith, "that whosoever sayeth otherwise"—not, he is proud and there is no humbleness, but "he is a liar, and there is no truth in him."

James 3. 2.

1 John 1. 8.

Our estate then as it is needeth some Scripture that "offereth more grace;" and such there be, saith St. James, and this is such. That they which have not heard the Apostle and his counsel, *qui stat, &c.* may yet hear the Prophet here and his *qui cecidit,* let him up again. That they which have not heard Esay's voice, *ambulate,* "you are in the way, turn not from it," may yet hear Jeremy's voice, *qui aversus est, &c.* "he that is out let him get into it again."

James 4. 6.

The sum.

So that this is the sum of that I have read. If we have not been so happy as to stand and keep our way, let us not be so unhappy as not to rise and turn to it again. Best it were before we sin to say to ourselves *Quid facio,* 'What am I now about to do?' If we have not that, yet it will not be amiss after to say, "What have I done?" God will not be

displeased to hear us so say. We should not follow those fowls, we should have no wings to fly from God; but if in flying away we have followed them, then that we follow them too in the retrieve or second flight. In a word, yesterday if we have not heard His voice, "to-day if we will hear His voice, not to harden our hearts," when He calleth us to repentance. Ps. 95. 7, 8.

This is the sum. The manner of the delivery is not common, but somewhat unusual and full of passion. For seeing plain *pœnitentiam agite* doth but coldly affect us, it pleaseth God, *hâc vice*, to take unto Him the terms, the style, the accents of passion; thereby to give it an edge, that so it may make the speedier and deeper impression. 1.

And the passion He chooseth is that of sorrow; for all these verses are to be pronounced with a sorrowful key. Sorrow many times worketh us to that, by a melting compassion, which the more rough and violent passions cannot get at our hands. 2.

This sorrow He expresseth by way of complaint; for all the speech is so. Which kind of speech maketh the better nature to relent, as moved that by His means any should have cause to complain and not find redress for it. 3.

That He complains of is not that we fall and err, but that we rise not and return not; that is, still delay, still put off our repentance. And that, 1. contrary to our own course and custom in other things; we do it every where else, yet here we do it not. 2. Contrary to God's express pleasure. For glad and fain He would hear we do it, yet we do it not. 3. Contrary to the very light of nature. For the fowls here fly before us, and shew us the way to do it, yet we do it not for all that. 4. Jer. 8. 4. Jer. 8. 8.

Which three He uttereth by three sundry ways of treaty; 1. The first by a gentle yet forcible expostulation, Will you not? Why will ye not? 2. The second by an earnest protestation, how greatly He doth hearken after it. 3. The third by a passionate apostrophe, by turning Him away to the fowls of the air, that do that naturally every year which we cannot be got to all our life long. Jer. 8. 4, 5. 7.

Of which passions to say a word; it is certain, the immutable constancy of the Divine nature is not subject to them, 3.

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howsoever here or elsewhere He presenteth Himself in them. I add, that as it is not proper, so neither it is not fitting for God thus to express Himself. But that He, not respecting what best may become Him, but what may best seem to move us and do us most good, chooseth of purpose that dialect, that character, those terms, which are most meet and most likely to affect us.

And because good moral counsel plainly delivered enters but faintly, and of passionate speeches we have a more quick apprehension, He attireth His speech in the habit, uttereth it in the phrase, figure, and accent of anger, or sorrow, or such like, as may seem most fit and forcible to prevail with us.

[Vid. Tertull. adv. Marc. II. 16-29.]

1. Tertullian saith the reason this course is used is *ad exaggerandum malitiæ vim*, 'to make the heinousness of our contempt appear the more.' God indeed cannot complain, it falleth not into His nature to do it. But if He could, if it were possible by any means in the world He might, such are our contempts, so many and so mighty, that we would force Him to it.

[Conf. S. Aug. de Civ. Dei, lib. 15. 25. En. in Ps. 52. vul. 53. 3, 4. Et in Ps. 131. vulg. 132. 11.]

2. But St. Augustine's reason is more praised; *Exprimit in Sed ut exprimat de te*, 'In Himself He expresseth them, that from us He may bring them;' sheweth Himself in passion that He may move us, and even in that passion whereto He would move us. As here now; as in grief He complaineth of us, that we might be grieved and complain of ourselves that ever we gave Him such cause, and so consequently that we might bethink ourselves to give redress to it, that so His complaining might cease.

The division.

And from the complaint, it is no hard matter to extract the redress. 1. To yield to but even as much for Him —for Him? nay for ourselves—as every where else we use to do. 2. To speak that which God so gladly would hear. 3. To learn that which the poor fowls know, the season of our return, and to take it as they do. Three ways to give redress to the three former grievances, these three; and the same the three parts of this text orderly to be treated of.

1. To make His motion the more reasonable and His complaint the more just, He makes them chancellors in their

own cause; and from their own practice otherwhere God frameth and putteth a case, and putteth it in question-wise; and therefore question-wise that they may answer it, and answering it condemn themselves by a verdict from their own mouth. "Will they (this people) themselves fall," &c.? "Is there any that if he turn," &c.? In effect, as if He should say; Go whither you will, far or near, was it ever heard or seen that any man if his foot slipped and he took a fall, that he would lie still like a beast and not up again straight? Or if he lost his way, that he would wittingly go on and not with all speed get into it again?

I proceed then. Men rise, if they fall; and sin is a fall. 2. We have taken up the term ourselves, calling Adam's sin Adam's fall. A fall indeed, for it fouls as a fall, for it bruises as a fall, for it bringeth down as a fall; down from the state of Paradise, down to the dust of death, down to the bar of judgment, down to the pit of hell.

Again; men turn when they err, and sin is an error. *Nonne errant omnes, &c.*, saith Solomon; make you any doubt of it? I do not: No sure, an error it is. What can be greater than to go in the ways of wickedness they should not, and come to the end of misery they would not. It is then a fall and an error. Pro. 14. 22.

Upon which He joineth issue and inferreth the fifth verse, 3. *Quare ergo?* "and why then?" If there be no people so sottish that when they fall will lie still, or when they err go on still, why do this people that which no people else will do? Nay, seeing they themselves, if they be down get up, and if astray turn back; how cometh it to pass it holds not here too? That here they fall and rise not? stray and return not? Fall and stray *peccando*, and not rise and return *pœnitendo?* Will every people and not they? Nay, will they every where else, and not here? Every where else will they rise if they fall, and turn again if they turn away, and here, only here, will they fall and not rise, turn away and not turn again? In every fall, in every error of the feet to do it, and to do it of ourselves, and in that fall and that error which toucheth God and our souls, by no means, by no entreaty to be got to do it? What dealing call you this? Yet this is their strange dealing, saith the Lord. Both

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theirs and ours, which God wonders at and complaineth of; and who can complain of His wondering, or wonder at His complaining?

But what speak we of a fall or an error? There is a word in the fifth verse, the word of "rebellion," maketh it more grievous. For it is as if He should say, I would it were nothing but a fall or turning away; I would it were not a fall or turning away into "a rebellion." Nay I would it were but that, but "rebellion," and not "a perpetual rebellion;" but it is both, and that is it which I complain of.

There is sin, a fall: men fall against their wills, that is sin of infirmity. There is sin, an error: men err from the way of ignorance, that is sin of ignorance. The one for want of power, the other for lack of skill. But rebellion, the third kind, that hateful sin of rebellion, can neither pretend ignorance nor plead infirmity; for wittingly they revolt from their known allegiance, and wilfully set themselves against their lawful Sovereign; — that is the sin of malice.

Take all together. Sin, a fall, an error, a rebellion: we [Rom.5.20.] see, "sin aboundeth;" will you see, how "grace overaboundeth?" Yet not such a fall but we may be raised, not such a departure but there is place left to return; no, nor such a rebellion, but if it sue for may hope for a pardon. For behold; He, even He, that God from Whom we thus fall, depart, revolt, reacheth His hand to them that fall, turneth not away from them that turn to Him, is ready to receive to grace them, even them that rebelled against Him. It is so: for He speaketh to them, treateth with them, asketh of them, why they will not rise, return, submit themselves.

Which is more yet. If ye mark, He doth not complain and challenge them for any of all those three, for falling, straying, or for rebelling; the point He presseth is not our falling, but our lying still; not our departing, but our not returning; nor our breaking off, but our holding out. It is not; Why fall, or stray, or revolt? But, Why rise ye not? Return ye not? Submit ye not yourselves? Thus might He have framed His interrogatories. Shall they fall and not stand? He doth not, but thus. Shall they fall and

not rise? Shall they turn from the right and not keep it? No: But shall they turn from it, and not turn to it? As much to say as, Be it you have fallen, yet lie not still; erred, yet go not on; sinned, yet continue not in sin; and neither your fall, error, nor sin, *erunt vobis in scandalum*, 'shall be your destruction or do you hurt.'

Nay, which is farther and that beyond all. It is not these neither; though this be wrong enough, yet upon the point this is not the very matter. Neither our lying still, nor our going on, nor standing out, so they have an end, they all and every of them may have hope. "Perpetual" is the word, and perpetual is the thing. Not why these, any of these, or all of these; but why these perpetual? To do thus, to do it and never leave doing it; to make no end of sin, but our own end; to make a perpetuity of sin; never to rise, return, repent—for repentance is opposite not to sin, but to the continuance of it—that is the point.

In sin are these; 1. The fall, 2. The relapse, 3. The wallow. It is none of these; it is not falling, not though it be *recidiva peccati*, often 'relapsing.' It is not lying still, not though it be *volutabrum peccati*, 'the wallow.' It is none of all these; it is τὸ *ἀκατάπαυστον*, 'the never-ceasing,' the perpetuity, the impenitency of sin. To speak of sin, that is the sin out of measure sinful; that is the offence that not only maketh culpable, but leaveth inexcusable. That fall is not Adam's but Lucifer's fall; not to err, but to perish from the right way, not Shimei's rebellion, but the very apostasy and "gainsaying of Core."

[Conf. Æschyl. Pro. Vinct. 186. Schol.]

[Jude ver. 11.]

This then to add sin to sin, to multiply sin by sin, to make it infinite, to eternize it as much as in us lieth, that is it to which God crieth, *O quare?* "Why do you so?" Why perpetual?

Why perpetual? Indeed why? For it would pose the best of us to find out the *quare?* a true cause or reason for so doing?

Before, shew but an example; now here, shew but a reason and carry it. But they can shew no reason why they will not. It were to be wished we would repent, or shew good cause to the contrary.

But as before we violate our own custom, so here we

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abandon reason, we throw them both to the ground, order and reason, and stamp upon them both when we make perpetuities. Verily, true cause or good reason there is none. Being called to shew cause why? they tell not, we see; they stand mute, they cannot tell why; God Himself is fain to tell them. Why all the cause that is is in the latter part of the verse, *apprehenderunt, &c.* that is, some *non causa pro causâ,* some lie or other they lay hold of, or else they would return and not thus continue in it. To flatter itself that it may not repent, *Mentita est iniquitas sibi,* saith the Psalmist, Sin doth even cozen itself, telling a fair tale to itself, which is in the eleventh verse, *Pax, Pax,* "Peace" well enough; and that is a lie, for there is no peace for all that. It is, saith the Apostle, "the deceitfulness of sin that hardeneth" men in it; that is, if there were not some gross error, strong illusion, notable *fascinatio mentis,* it could not be that sin should prove to a perpetuity. There is some error sure.

Ps. 26. 12. [Vulg.]

Heb. 3. 13.

But why is not that error removed? God answereth that too. But the error hath not taken hold of them, for then it might be cured, but they have taken hold of it, fast hold, and will not let it go. That is, it is not in the weakness of their wits, but in the stubbornness of their will. For so is His conclusion. Not *non potuerunt,* 'they could not;' but *noluerunt,* they "would not return." So saith David; "it is a people that do err in their hearts." Their error is not in their heads but in their hearts, and if it be there, "forty years" teaching will do them no good. If they had a heart to understand, they might soon, but they assot themselves, they will not conceive aright of their estates. If they did, they could not choose but return, but now return they will not, that is resolved; therefore they get them some lewd, irreligious, lying positions, and with them close up their own eyes, even hood-wink themselves. Is it not thus? Yes sure: rather than return, to apprehend a lie. This is a woeful case; but let it be examined, and thus it is. It is a lie they apprehend, that maketh they lie still. Peradventure that error, *inter alios,* may be such an illusion as this, that if they should make means it would be to no purpose, God would stop His ears, He would not hear of it. May it not be thus? Despair of pardon hath made many a man desperate.

Ps. 95. 10.

Jer. 8. 6.

Yes sure. And if that were it, if they would and God would not, they had some shew of reason to abandon themselves to all looseness of life. But it is contrary; they would not return. For I for My part fain would, saith God; it is their "not," and not Mine. My *nolo* is *nolo ut moriatur;* My *volo* is *volo ut convertatur,* "I will not their death, I will their conversions:" this is My *volo.* Nay, *quoties volui?* "How often would I?" *et noluistis,* "and ye would not." Ez. 18. 32. Ez. 33. 11. Mat. 23. 37.

My outward calling by My word, inward movings by My Spirit, My often exhortations in your ears, My no less often inspirations in your hearts, *tactus Mei et tractus,* 'My touches and My twitches,' My benefits not to be dissembled, My gentle chastisements, My deliverances more than ordinary, My patience while I held My peace, such periods as this when I speak, My putting you to it by *quid debui facere?* to set down what I should have done and have not, these shew *quoties volui,* "that many times I would when you would not." The two verses past, His compassionate complaint in them. And is there no hope? Will you not? O, why will you not? Otherwhere you will and not here, why not here? You have no reason why you will not. Why will you not? If not why fall, or err, or revolt, yet only why "perpetual?" These are evidences enough, He is willing enough therewithal. But, to put it out of all doubt, we see. He breaketh out into a protestation, that if this be the lie we lay hold of, we may let it go when we will. And sure, how earnestly God affecteth the sinner's conversion, we might be thought to misinform, and to blow abroad our own conceits, if this and such places were not our warrant. I not hear? Why, I stand wishing and waiting, and longing and listening to hear of it. Wishing, "O that My people!" Waiting, *expectat Dominus ut misereatur;* "longing," even as a woman that is great, "after green fruit;" listening, that I might but hear two good words from them, that might shew that they were but thus forward as to think of this point. It is not all one, it is not neither here nor there with me whether you do it, it is a special thing I hearken after; no merchant for his commodity, no Athenian for his news, more oft or more earnest. Isa. 4. 5. Isa. 30. 18. Mic. 7. 1. [Acts 17. 21. See Wetstein.]

Then lay not hold on that lie, that I would not hear. Be

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your error what it will be, let it not be that, let not the charge be mine but yours, if you will needs cast away that I would have saved.

Should not this move us? Now truly, if all other regards failed, and men for them should not return, yet for this and this only we ought to yield to it, that God should be listening so long for it and in the end be deluded.

2. God hearkeneth and listeneth, and after there is a kind of pause to see what will come of it. And lo, this cometh of it, this unkind unnatural effect; after all this, not so much as *locuti sunt recte,* a good honest confession. Nay, not so little as this, *Quid feci?* "What have I done?" He expecteth no great matter, no long process, but two words, but three syllables; and those with no loud voice, to spend their spirit or breath, but even softly said, for He layeth His ear and listeneth for it.

"Thus saith the Lord." But what say they? None of them, either audibly for I hearkened, or softly for I listened, said no long solemn confession, but not this, *Quid feci?* God wot this is not repentance: err not, this is far from it.

From whence yet this we gain; what God would hear from us, and what we saying may give Him some kind of contentment. This is but Micah's fruit we spake of, which yet He so much desired that He will take it green and unripe as it is. This is but a step unto a proffer, but yet begin with this. Say it *dic, dic,* saith St. Augustine, *sed intus dic;* 'say it, and say it from within,' say it as it should be said—not for form or with affectation, but in truth and with affection. Do but this onward and more will follow. Indeed as before we said of the *quare,* so here we may say of the *quid;* if either of them, if but this latter were well weighed, rightly thought on, or rightly spoken, there is much more in it than one would think. "What have I done?" 1. What, in respect of itself! what a foul, deformed, base, ignominious act! which we shame to have known, which we chill upon, alone and nobody but ourselves. 2. What, in regard of God, so fearful in power, so glorious in Majesty! 3. What, in regard of the object! for what a trifling profit, for what a transitory pleasure! 4. What, in respect of the consequent! to what prejudice of the state of our souls and

Mic. 7. 1.

bodies, both here and for ever! O what have we done? How did we it? Sure, when we thus sinned, we did we knew not what.

Sure, to say it with the right touch, with the right accent, is worth the while. Say it then; say this at least. Lest, if you will not say *quid feci?* "What have I done?" when He hearkens, you may come into the case you know not what to do, and say to Him, What shall I do? And if you hear not when He complains, one day when you complain He refuse to bow down His ear and hearken to you at all.

Yet one step farther. Nothing they said: is that all? 3.
have we done? Nay; He hears and sees both a worse matter. For instead of this, He sees and hears that forth they run to their careless course of life, *tanquam equus ad prœlium.* We saw before their slowness in that; now see we their vigour in this. Wherein observe; here they go not, it is no soft pace they run, not as men but as horses, and not every kind of them neither, but as the barbed horse for service, and he not every way considered; but when he is enraged by noise and other accidents of war, שׁוטף rather rusheth, like a violent breach of waters from whence it is taken, than runneth; ὡς ἵππος κάθιδρος, saith the Seventy, "as a horse all of a white foam" into the battle, where a thousand to one he never cometh out again. That is, with as great fury and as little consideration as a war-horse runneth upon his own destruction. And all this, when God hearkeneth and listeneth to hear and receive them, even then and at no other time, *then* so fling they from Him. All return to sin is brutish; *recidiva peccati;* that is *tanquam canis ad vomitum; volutabrum peccati,* that is *tanquam sus ad lutum;* but this fury and fierceness of sin is *tanquam equus ad prœlium.* Should there be no more regard in the rider than in the beast he rides on? Should such a mind as this be in men?

Pro. 26. 11. 2 Pet. 2. 22. Jer. 8. 7.

No verily, we be now gone from men; we be come among beasts. And thither doth God follow us. And even among them, if we will but look to the less brutish sort, He hopes to do it, even among them; to point us to those, that if we will learn, it will teach us as much as this cometh to. This is His apostrophe of the last verse. Where breaking off, oc-

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casioned by their abrupt breaking off, He even sets down Himself upon the light of nature, "Well yet, the stork, &c."

Two kinds of forcible reasons or apostrophes, there are to move us. 1. One, to send the people of God to heathen men, that would shame to deal with their idols, as we do
Jer. 2. 10. daily with the God of Heaven; "get you to Chittim and to the isles," saith Jeremy. See if the like measure be offered by them to their gods. Then the conclusion is, *quis audivit talia?* God's people worse than the heathen? This is such a thing as the like was never heard. This was done in the first verse, "if any fall," &c.

2. Yet more effectual is it when He goeth yet farther, thus far. That not finding among men with whom to sort them, because they keep no rules of men, He is forced to a second apostrophe, to seek among beasts with whom to suit them.

3. But then if it come to this, that the beast be not only compared with us as in the last, *tanquam equus,* but preferred before as better advised or disposed than we, as in this—The swallow doth know, My people doth not; that we in the comparison go not even with them, but are cast behind them; that is πρὸς ἐντροπὴν, indeed a foul check to our na-
Jer. 2. 12. ture. And to that the prophet crieth, *Audite Cœli,* "Hear ye Heavens, and be astonished at it!" O the damp and mist of our sin! so great that it darkeneth not only the light of religion which God teacheth, but even the light of nature which her instinct teacheth, even the reasonless creature
Ps. 49. 20. itself. With a very pathetical conclusion doth the Psalmist break off the forty-ninth Psalm; "Man being in honour," &c. but "becometh meet to be compared to the beasts that perish." Which is no small disgrace to our nature so to be matched.

[S. Chrys. in Ascen. Dom. Nost. Jesu Chris. circ. med.] *Profecto,* saith Chrysostom, *pejus est comparari jumento, quam nasci jumentum,* 'Now sure it is far worse to be matched with a beast than to be born a beast.' To be born is no fault, we nor they make ourselves. But to be born a man and to become matchable with beasts, that is our fault, our great fault, and therefore, the worse certainly.

Job 12. 7. Well, this *interrogate jumenta* in the Old, this *re picite*
Mat. 6. 26. *volatilia* in the New, this apostrophe thus sending us to beasts and fowls to school, setting them before us as pat-

terns, setting them over us as tutors, to learn of them how to carry ourselves, is certainly a bitter apostrophe, a great upbraiding to us, a great aggrieving our sin or our folly, or both.

Especially in them who, as in the next verse he saith, would hold it great scorn to be reputed of otherwise than as "deep wise men;"—that they should pass their lives with as little consideration, not as heathen men for they be men, but with as little, yea less, than the beasts in the field or the fowls in the air. Thus speaketh God often, and with divers. The slothful body He setteth to school to the ant, the unthankful person to the ox, the distrustful man to the young ravens, the covetous wretch to that beast which reproved the madness of the Prophet who for "the wages of unrighteousness" was ready to make sale of his soul, that is Balaam's beast, the ass. And here now in this place the wilful impenitent sinner, one so far gone as He appointeth him not one as to all the former, but no less than four at once. Belike either the number is great that so many ushers need, and so it is; or their capacity very dull and hard to take, that no fewer will serve them, and so it is too; or He sorteth them thus, that every country may be provided for of one to teach in it. For though in some places all are not, yet in all places some of them are to be found.

Jer. 8. 8. Pro. 6. 6. Isa. 1. 3. Lu. 12. 24. 2 Pet. 2. 15, 16.

The lesson with these four, all of them from the stork in the top of the fir-tree to the swallow that buildeth under every pent-house, would take us forth, is that which they themselves are so perfect in that they may be professors of it. And it is of four sorts; 1. They have a time to return in. 2. That time is certain and certainly known. 3. They know it. 4. They observe it.

"They have a time." The place, the climate, which the cold of the weather maketh them to leave, they fail not but find a time to turn back thither again. This they teach us first who in this respect less careful and more senseless than they, find a time and times many, oft and long, to take our flight from God; occasioned by no cold or evil weather, for commonly we do it when times are best and fairest; but we can find no time, not so much as half a time, to make our return in. This must be learned. Sure we must, saith [1.]

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St. Paul, σχολάζειν τῇ νηστείᾳ, "take some time of vacancy and leisure;" we must, saith St. Peter, χωρῆσαι εἰς μετάνοιαν, "take some several retiring place," where and when to do it to purpose, and intend it not as a slight matter, but as one of the chiefest and most important affairs of our life. Sure this ado that God keeps about it, these passions, complaints, protestations, apostrophes, give it for no less.

1 Cor. 7. 5.
2 Pet. 3. 9.

2. They have a time certain, when if you wait for them you shall be sure to see them come, and come at their appointed season; they will not miss. It will not be long, but you shall see the swallow here again. This they teach us second; us who have sometime some little persuasions *in modico*, like Agrippa's, to do as Christian men should do, but as Felix, we can never εὐκαιρῆσαι "find a convenient set time for it." Return we will, that we will, but are still to seek for our season; and ever we will do, and never we do it. Verily though no time be amiss, but "at what time soever we repent," that is "the acceptable time," that "the day of salvation;" yet Esau's tears when the time was past, and the five virgins that came too short, and but a little too short; and that very word of God to Saul, "Now was the time," "now," if thou hadst taken it; these plainly shew, that as for "all things under the sun," so for this great and weighty business, there is not only עת but מועד; not only χρόνος but καιρὸς; not only a time, but a set season. Which season is in time, as the joint in a member; if you hit on the joint, you may easily divide; if on this side or beyond, you shall not do it, or not do it so well; therefore to do it when it is.

Acts 26. 28
Acts 24. 25.
Ez. 18. 21.
Gen. 27. 38.
Heb. 12. 17.
Mat. 25. 11, 12.
1 Sam. 13. 13.
Eccl. 3. 1.

3. They have their certain time, and they know it. What time of the year the time of their return is, is commonly known; who knows not when swallows' time is? And our ignorance in not discerning this point doth God justly upbraid us withal; and bids us, if we know not what time to take, to get us to these fowls, and to take their time, the time they return at; that is, now, even this time, this season of the year; to return with the swallows, and to take our flight back when they do theirs. Rather do thus than waste our lives as we do, and take none at all; neither fair nor foul, neither hot nor cold, neither fall nor spring, to do it in. This is the third they teach us.

The last lesson is, to observe it. Opportunity itself is a great favour, even to have it; but a second grace it is, to discern it when we have it; and a third better than both, when we discern it to observe and take it. And many are the errors of our life, but all the errors of our repentance come from one of these; either our ignorance that, while we have it, discern it not; or our negligence that, when we discern it, observe it not. The one, our ignorance, Christ with bitter tears lamenteth; the other, our negligence, doth God here complain of. This is the last lesson. 4. Lu. 19. 41, 42.

There want not that stretch it farther; that by these four fowls, there is not taught the time, but even the manner also how to perform our repentance.

1. That *vox turturis*, which is *gemebam*, a mournful note; 2. that the very name and nature of the stork, חסד of חסידה full of mercy and compassion; 3. that the swallow's nest, so near the altar of God; 4. that the painful watching and abstinence of the crane, specially when they take their flight, so credibly recorded in the natural histories; that these, emblem-wise, teach us the 1. mournful bewailing of our life past; 2. "the breaking off our former sins by works of mercy;" 3. the keeping near this place, the house and altar of God; 4. the abstinence and watching to be performed during this time of our return; that is, that all these are allied to the exercise of our repentance, and are meet virtues to accompany and attend the practice of it. Ps. 84. 3. Dan. 4. 27.

This the turtle-dove mourneth, the swallow chattereth; this all of them sound as well as they can; this, if they serve not, as masters to teach us, they shall serve as a quest[1] to condemn us whom neither our own custom, reason, religion, before, nor now the light of nature, can bring to know so much as they: either to learn it ourselves, or to be taught it by others. This we should learn, but this we do not, therefore He taketh up His last complaint, "But My people," &c.

[1] *i. e.* inquest.

The word judgment receiveth two constructions; for either by *judicium Domini* is meant that within us which is answerable to that secret instinct whereby the fowls are inclined to do this, which is the prick and *dictamen* of our conscience, τὸ ἐνδὸν δικαστήριον, the impression whereof is apparent in the

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most miscreant on earth; in whom nature itself shrinketh and sigheth when it hath done amiss, and joyeth and lifteth up itself when it hath well done; and by which we are moved inwardly, as they by their instinct, to return, but that the motion with us passeth, and with them not. And then the complaint is, that their *parva naturalia* carry them farther than our great judicials do us in this point.

Or else by *judicium Domini* is meant His visitation hanging over our heads, called therefore judgment, because it cometh not casually, but judicially proceedeth from God; that is, when God calleth to judgment by invasion, by scarcity, by gentle, general diseases, and such like; and then the complaint is, that where we should imitate these fowls and return against the sweet spring and fair time of the year, that s, while the days of peace and prosperity last, we are so far behind them, as not against fair, nay not against foul, against neither we can be brought to it; not in the days of adversity—no, not against the winter of our life.

That they regard nature's inclination, so as every spring sure to come; we have lost our regard so even of judgment and all, as neither vernal nor hibernal repentance we bring forth. Nay, not the everlasting judgment of the Lord do we regard; to which sooner or later we must all come, and there receive the sentence under execution whereof we shall lie eternally.

Πάντα δέχομαι, saith St. Chrysostom, 'I embrace both senses;' both be good and profitable to men. Take whether you will, or both if you will, you shall not take amiss; and if both, you shall be sure to take right. Regard judgment, when either it awaketh from within, or when it threateneth from without. And when any of these summons us before the great Judge, know for a certainty that the time of re-

John 5. 3. turning is come: the Angel is descended, the water is moved —let us have grace to go in, even then *ad aquæ motum;* we know not how long it will be, or whether ever it will be stirred again.

And thus we be come to an anchor at this last word judgment. A word, which if with judgment we would but pause on, and roll it awhile up and down in our thoughts, duly

weighing it and the force of it, it would bring us about, and cause this whole Scripture to be fulfilled; make us fly as fast back as any fowl of them all.

For indeed the not judicial apprehending of this one word, the shallow conceiving and slight regard of it is the cause we foreslow[1] the time. The foreslowing the time, the cause we come not to *quid feci;* the not coming to that, the cause why we run on still *tanquam equus*, why we rise not, return not, yield not, but stand out in perpetual rebellion. Did we hear this word, hear it and regard it aright, and *scire terrorem hunc*, 'know the terror of it,' that God hath fearful judgments in store; even here to meet with us; or howsoever here we scape He hath there a perpetual judgment behind, and that so straight as "the righteous shall scarce escape it," so heavy as the mightiest shall not endure it;—did we regard this one point we should find a withdrawing time for this so serious a work; we would say, and say that God should hear it, "What have I done?" We would rise, return, repent; and so His whole complaint should cease. O Judgment! of the very mention of this word judgment, if a perfect view were taken of it, that only were enough. But without judgment or regard we hear it, and therefore the complaint continueth still.

[1] *i. e.* delay, or neglect.]

1 Pet. 4. 18.

To conclude: we said at the beginning, God therefore sheweth Himself in passion that He might move us, and in that passion whereto He would move us; thus complaineth God that we might thus infer and say, And doth God thus complain? Why it toucheth not God, it toucheth me; "He needeth not our repentance, and our unrighteousness hurteth Him not." It is I that shall win or lose by it, even the best thing I have to lose, my soul; He is in no danger, it is I, the hazard of whose eternal weal or woe lieth upon it. And yet doth God shew Himself sorry for me, and shall not I be sorry for myself? Doth God thus complain of my sin, and shall not I be moved to do as much for mine own sin? From this meditation to proceed to propound the same questions which God here doth, and to ask them of ourselves. What then, shall I continually "fall" and never "rise?" "turn away" and not once "turn again?" Shall my rebellions be "perpetual?" Do I this any where else? can

Job 22. 3.

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I shew any reason why not to do it here? Shall these swallows fly over me and put me in mind of my "return," and shall not I heed them? Shall God still in vain hearken for *quid feci?* and shall I never speak that He so fain would hear? Shall I never once seriously set before me the judgments of the Lord? Ask these: ask them and answer them, and upon them come to a resolution, saying, I will rise and return and submit myself, and from my heart say *quid feci.* I will consider *volatilia Cœli;* I will not see them fly but I will think of the season of my returning; but above all I will not be without regard of God's judgment, than which nothing in this world is more to be regarded.

Because the time, the time is the main matter, and ever more ado about it than the thing itself, to have special care of that; knowing that it was not but upon great cause that our Saviour complaining of this point cried, "O if thou hadst but known that this day had been the day of thy visitation!" and so was fain to break off, the tears coming so fast that He was not able to speak out, but forced to weep out the rest of His sentence. O those tears shew what time is, shew that opportunity itself is a grace, even to have it; that it is a second grace to know it, and a third better than them both to lay hold of it and use it. That the greatest errors in this matter of repentance come from our ignorance in not discerning of the time when we may have it, or our negligence in not using it when we do discern it. Therefore rather than fail, or rather that we may not fail, to take the time of the text. And that time is at this time now; now do these fowls return. Who knoweth whether he shall live to see them return any more? It may be the last spring, the last swallow-time, the last Wednesday of this name or nature we shall ever live to hear this point preached. Why do we not covenant then with ourselves not to let this time slip? Surely lest no time should be taken the Prophet pointeth us at this, and ensuing the Prophet's mind the Church hath fixed her season at it. And nature itself seemeth to favour it, that at the rising of the year we should rise, and return when the zodiac returneth to the first sign.

Lu. 19. 41, 42

Let the Prophet, let the Church, let nature, let something

prevail with us. *Et Dominus Qui sic instat præcepto, præcurrat auxilio,* 'and Almighty God, the upholder of them that stand, the lifter up of those that be down, that God Who is thus instant upon this point by His complaint, prevent us with His gracious help that we may redress it;' following with His Spirit where His word hath gone before, and making it effectual to our speedy conversion!

A SERMON

PREACHED BEFORE

KING JAMES, AT WHITEHALL,

ON THE TENTH OF FEBRUARY, A.D. MDCXIX., BEING ASH-WEDNESDAY.

JOEL ii. 12, 13.

Therefore also now, saith the Lord, Turn you unto Me with all your heart, and with fasting, and with weeping, and with mourning.

And rend your heart, and not your clothes, and turn unto the Lord your God.

Nunc ergo dicit Dominus: convertimini ad Me in toto corde vestro, in jejunio, et in fletu, et in planctu.

Et scindite corda vestra, et non vestimenta vestra, et convertimini ad Dominum Deum vestrum.

[*Therefore also now, saith the Lord, Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning.*

And rend your heart, and not your garments, and turn unto the Lord your God. Engl. Trans.]

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FOR this time hath the Church made choice of this text. The time wherein, howsoever we have dispensed with it all the year beside, she should have us seriously to entend and make it our time of turning to the Lord. And that "now," the first word of the text.

For she holds it not safe to leave us wholly to ourselves to take any time it skills not when, lest we take none at all.

Acts 24. 25. "Not now," saith Felix, "but when I shall find a convenient time," and he never found any; and many with him perish upon this "not now." Take heed of ὅταν εὐκαιρήσω, "when I shall find a convenient time;" it undid Felix, that.

She hath found this same keeping of continual Sabbaths

and Fasts, this keeping the memory of Christ's birth and resurrection all the year long hath done no good; hurt rather. So "it hath seemed good to the Holy Ghost" and to her, to order there shall be a solemn set return once in the year at least. And reason; for once a year all things turn. And that once is now at this time, for now at this time is the turning of the year. In Heaven, the sun in his equinoctial line, the zodiac and all the constellations in it, do now turn about to the first point. The earth and all her plants, after a dead winter, return to the first and best season of the year. The creatures, the fowls of the air, the swallow and the turtle, and the crane and the stork, "know their seasons," and make their just return at this time every year. Every thing now turning, that we also would make it our time to turn to God in.

Acts 15. 28.

Jer. 8. 7.

Then because we are to turn *cum jejunio*, "with fasting," and this day is known by the name of *caput jejunii*, the 'first day of Lent,' it fits well as a welcome into this time—a time *lent* us as it were by God, set us by the Church, to make our turning in.

And besides the time "now," the manner how is here also set down. For as it is true that repentance is the gift of God, *si quo modo det Deus pœnitentiam*, saith the Apostle, and we by prayer to seek it of Him that it would please Him to grant us true repentance, so it is true withal there is a "doctrine of repentance from dead works," as saith the same Apostle, and that is here taught us.

2 Tim. 2. 25.

Heb. 6. 1.

The Church turns us to these words here of the Prophet Joel, which, though they be a part of the Old Testament, yet for some special virtue in them as we are to believe, she hath caused them to be read for the Epistle of this day.

And surely had there been a plainer than this wherein the nature of true repentance had been more fully set forth, it behoveth us to think the Church, inspired by the wisdom of God, would have looked it out for us against this time, the time sacred by her to our turning.

Again, that the Church carrying to her children the tender heart of a mother, if there were a more easy or gentle repentance than this of Joel, she would have chosen that rather. For this we are all bound to think, she takes no

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pleasure to make us sad, or to put upon us more than needs she must. Which in that she hath not, we may well presume this of Joel is it she would have us hold ourselves to, and that this is, and is to be, the mould of our repentance.

Mat. 5. 13. I wot well, there is in this text somewhat of *sal terræ,*
Mat. 13. 31. something of the "grain of mustard-seed" in the Gospel; the points be such as we list not hear of. Fasting is *durus*
John 6. 60. *sermo,* an "unwelcome point" to flesh and blood; but as for weeping and mourning, and rending the heart, "who can abide it?" The Prophet it seems foresaw we would say as much, and therefore he takes up the word before us. They
Joel 2. 11. be the words next before these, "who can abide it?" Abide what? These days? the abstinence in them? No, but "the great and fearful day of the Lord." If you speak of not abiding, who can abide that? As if he should say, if you could abide that day when it comes, I would trouble you with none of these. But no abiding of that. Turn it away you may; turn it into a joyful day, by this turning to the Lord. Thus you may, and but thus you cannot. Now therefore you see how "therefore" comes in. Here is our choice, one of them we must take. And better thus turn unto God in some of these little days, than be turned off by Him in "that great day," to another manner weeping than
Mat. 8. 12. this of Joel—even to "weeping, and wailing, and gnashing
2 Cor. 5. 11. of teeth." *Scientes igitur terrorem hunc,* "knowing therefore this fear," and that upon this turning, *cardo vertitur,* the 'hinge turns' of our well or evil doing for ever, to be
[1 Demosthenes] content to come to it and to turn the heathen[1] man's *non emam* into *emam tanti pœnitere.* To this turning then. Our charge is to preach to men, *non quæ volunt audire, sed quæ volunt audisse,* 'not what for the present they would hear, but what another day they would wish they had heard.'

Repentance itself is nothing else but *redire ad principia,* 'a kind of circling,' to return to Him by repentance from Whom by sin we have turned away. And much after a circle is this text; begins with the word "turn," and returns about to the same word again. Which circle consists, to use the Prophet's own word, of two turnings; for twice he repeats this word, which two must needs be two different motions. 1. One, is to be done with the "whole heart:"

2. The other with it "broken and rent." So as one and the same it cannot be.

First, a "turn" wherein we look forward to God, and with our "whole heart" resolve to "turn" to Him. Then a turn again, wherein we look backward to our sins wherein we have turned from God, and with beholding them our very heart breaketh. These two are two distinct, both in nature and names; one, conversion from sin; the other, contrition for sin. One resolving to amend that which is to come, the other reflecting and sorrowing for that which is past. One declining from evil to be done hereafter, the other sentencing itself for evil done heretofore. These two between them make up a complete repentance, or, to keep the word of the text, a perfect revolution.

And this and none other doth Joel teach the Jews, and this and none other doth Jonas teach the Gentiles. None other the Prophets, nor none other the Apostles; for St. James comes just to this of Joel, enjoining sinners to "cleanse their hands," and to "purge their hearts," which is the former; and then withal, to "change their laughter into mourning, and their joy into heaviness." Where *πένθος* and *κατήφεια*, are as full for the New as *planctus* and *fletus* are for the Old. These two; both these, and neither to spare; and we have not learned, we hold not, we teach not any other repentance. I speak it for this. There is a false imputation cast on us, that we should teach there goeth nothing to repentance but amendment of life; that these of fasting and the rest we let run by, as the waste of repentance; nay, that for fasting we do *indicere jejunium jejuniis*, 'we proclaim a fast from it,' and teach a penitence with no penal thing in it. That therefore this text by name, and such other, we shun and shift, and dare not come near them. Not come near them? As near as we can by the grace of God, that the world may know, and all here bear witness, we teach and we press both. James 4. 8, 9.

Indeed, as Augustine well saith, *Aliud est quod docemus, aliud quod sustinemus;* 'What we are fain to bear with is one thing, what we preach and fain would persuade is another.' *Et væ tibi flumen moris humani*, saith he and we both, 'Woe to the strong current of a corrupt custom,' that hath taken

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such a head as, do what we can, it carries all headlong before it. But whatsoever we bear, this we teach though.

The division.

I forget myself. I intend to proceed as the words lie.

I. 1. To "turn," first; 2. and "to God;" 3. "To God, with
II. the heart;" 4. and "with the whole heart." Then the manner with these four; 1. "Fasting;" 2. "Weeping;" 3. "Mourning;" 4. and a "Rent heart." Of which the two former are the body's task, "fasting and weeping;" the two latter the soul's, "mourning and rending the heart." The former, "mourning," the affection of sorrow; the latter "rending," from anger or indignation, of both which affections repentance is compound and not of either alone. This for the manner how.

III. Then last for the time when; now to do it, "Now therefore."

I. Repentance a turning.

Diversely and in sundry terms doth the Scripture set forth unto us the nature of repentance. Of renewing, as from a decay; of refining, as from a dross; of recovering, as from a malady; of cleansing, as from soil; of rising, as from a fall; in no one, either for sense more full, or for use more often than in this of turning.

1. "Turn." Heb. 6. 6. Jer. 6. 29. Dan. 4. 24. Jer. 8. 4.

To "turn" is a counsel properly to them that are out of their right way. For going on still and turning are motions opposite—both of them with reference to a way. For if the way be good, we are to hold on; if otherwise, to turn and take another.

Whether a way be good or no we principally pronounce by the end. If, saith Chrysostom, it be to a feast, good, though it be through a blind lane; if to execution, not good, though through the fairest street in the city. St. Chrysostom was bidden to a marriage-dinner, was to go to it through divers lanes and alleys; crossing the high street, he met with one led through it to be executed; he told it his auditory, that *Non qua sed quo* was it.

If then our life be a "way," as a "way" it is termed in all writers, both holy and human, *via morum* no less than *via pedum*, the end of this way is to bring us to our end, to our sovereign good which we call happiness. Which happiness not finding here but full of flaws, and of no lasting neither, we are set to seek it, and put in hope to find it with God,

"in Whose presence is the fulness of joy, and at Whose right hand pleasures for evermore." Ps. 16. 11.

From God then, as from the journey's end of our life, our way, we are never to turn our steps or our eyes, but with Enoch, as of him it is said, "still to walk with God" all our life long. Then should we never need to hear this *convertite.* Gen. 5. 22.

We are not so happy. There is one that maligneth we should go this way, or come to this end; and therefore to divert us holdeth out to us some pleasure, profit, or preferment; which to pursue, we must step out of the way, and so do full many times, even "turn from God," to serve our own turns.

And this is the way of sin, which is a turning from God. When having in chase some trifling transitory, I wot not what, to follow it we even turn our backs upon God, and forsake the way of His commandments. And here now we first need His counsel of *convertite.*

For being entered into this way, yet we go too far in it; wisdom would we staid and were advised whither this way will carry us, and where we shall find ourselves at our journey's end. And reason we have to doubt; for after we once left our first way which was "right," there takes us sometimes that same *singultus cordis,* as Abigail well calls it, "a throbbing of the heart;" or, as the Apostle, certain "accusing thoughts" present themselves unto us which will not suffer us to go on quietly, our minds still misgiving us that we are wrong. 1 Sam. 25. 31. Rom. 2. 15.

Besides, when any danger of death is near; nay, if we do but sadly think on it, a certain chillness takes us, and we cannot with any comfort think on our journey's end, and hear as it were a voice of one crying behind us, *Hæc est via,* That is not the way you have taken; "This" that you have lost "is your way, walk in it." Which voice if we hear not, it is long of the noise about us. If we would sometimes go aside into some retired place, or in the still of the night hearken after it, we might peradventure hear it. Isa. 30. 21.

A great blessing of God it is, for without it thousands would perish in the error of their life, and never return to their right way again. *Redite prævaricatores ad cor,* "that Isa. 46. 8.

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sinners would turn to their own hearts." And this is the first degree to help us a little forward to this turning.

Being thus turned to our hearts we turn again and behold

James 3. 6. the τροχὸς γενέσεως, as St. James termeth it, "the wheel of our nature," that it turneth apace, and turns off daily some, and them younger than we, and that within a while our turn

[Ps. 146. 4.] will come that "our breath also must go forth, and we turn again to our dust."

Ps. 94. 15. And when that is past, another of the Prophet, "That Righteousness shall turn again to judgment:" Mercy that now sits in the throne, shall rise up and give place; Justice also shall have her turn. And then comes the last turn,

Ps. 9. 17. *Convertentur peccatores in infernum,* "the sinners shall be turned into hell, and all the people that forget" in time to turn unto "God." There was wont to be a ceremony of giving ashes this day, to put us in mind of this *converteris.* I fear with the ceremony the substance is gone too. If that conversion into ashes be well thought on, it will help forward our turning.

This returning to our heart, the sad and serious bethinking us there of nature's conversion into dust, of sins into ashes—for ashes ever presuppose fire; that the wheel turns apace, and if we turn not the rather, these turnings may overtake us; God's spirit assisting may so work with us as we shall think Joel's counsel good, that if we have not been so happy as to keep the way, yet we be not so unhappy as not to turn again from a way, the issues whereof surely will not be good.

And would God these would serve to work it! If they

Ps. 31. 4. [Vulg.] [2 Cor. 12. 7.] will not, then must *conversus sum in ærumna dum configitur spina,* "some thorn in our sides," some bodily or worldly grief must come and procure it. But that is not to "turn," but to be turned, and there is great odds between these two. As one thing it is "to take up the cross," another to have it laid upon us.

To be turned I call, when by some cross of body or mind, as it were with a ring in our nose, we are brought about whether we will or no, to look how we have gone astray.

To turn I call, when the world ministereth unto us no cause of heaviness, all is *ex sententia;* yet even then the

grace of God moving us, we set ourselves about, and representing those former conversions before us we work it out having from without no heavy accident to force us to it.

We condemn not *conversus sum in ærumna;* many are so turned, and God is gracious and rejects them not. But we commend this latter, when without wrench or screw we "turn" of ourselves. And that man who being under no arrest, no bridle in his jaws, shall in the days of his peace resolve of a time to turn in and take it, that man hath great cause to rejoice and to rejoice before God. And thus much for *convertite,* or, if it may not be had, for *convertimini.*

2. "To Me," that is, God.

"Turn," and "turn to Me;" and He that saith it is God. Why, whither should we turn from sin but to God? Yes, we may be sure, it is not for nothing God setteth down this. In Jeremy it is more plain, "If ye return, return to Me, saith the Lord;" which had been needless if we could turn to nothing else, were it not possible to find divers turnings, leaving one by-way to take another, from this extreme turn to that, and never to God at all. They that have been fleshly given, if they cease to be so, they turn; but if they become as worldly now as they were fleshly before, they turn not to God. They that from the dotage of superstition run into the phrensy of profaneness, they that from "abhorring idols fall to commit sacrilege," howsoever they turn, to God they turn not.

Jer. 4. 1.

Rom. 2. 22.

And this is even the *motus diurnus,* the common turning of the world, as Moses expresseth it, "to add drunkenness to thirst;" from too little to too much, from one extreme to run into another. Would God it were not needful for me to make this note! But the true turn is *ad Me,* so from sin as to God. Else in very deed we turn from this sin to that sin, but not "from sin;" or, to speak more properly, we turn sin, we turn not from sin, if we give over one evil way to take another.

Deu. 29. 19.

3. With the "heart."

"To Me," then, and "with the heart." And this also is needful. For, I know not how, but by some our conversion is conceived to be a turning of the brain only, by doting too much on the word *resipiscere,* as a matter merely mental. Where before thus and thus we thought, such and such positions we held, now we are of another mind than before, and

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there is our turning. This of Joel's is a matter of the heart sure. This? Nay, to say truth, where is conversion mentioned but it is in a manner attended with *in corde?* And so requireth not only an alteration of the mind but of the will, a change not of certain notions only in the head, but of the affections of the heart too. Else it is *vertigo capitis*, but not *conversio cordis*.

Neither doth this *in corde* stand only against the brain, but is commonly in opposition to the whole outward man. Else the heart may be fixed like a pole, and the body like a sphere turn round about it. Nay, heart and all must turn. Not the face for shame, or the feet for fear, but the heart for very hatred of sin also. Hypocrisy is a sin; being to turn from sin we are to turn from it also, and not have our body in the right way, and our heart still wandering in the by-paths of sin. But if we forbear the act which the eye of man beholdeth, to make a conscience of the thoughts too, for unto them also the eye of God pierceth. Thus it should be; else conversion it may be, but heart it hath none.

4. "With the whole heart."

"With the heart," and "with the whole heart." As not to divide the heart from the body, so neither to divide the heart in itself. The devil, to hinder us from true turning, turns himself like Proteus into all shapes. First, turn not at all, you are well enough. If you will needs turn, turn whither you will, but not to God. If to God, leave your heart behind you, and turn and spare not. If with the heart, be it *in corde*, but not *in toto*, with some ends or fractions, with some few broken affections, but not entirely. *In modico*, saith Agrippa, "somewhat;"—there is a piece of the heart. *In modico et in toto*, saith St. Paul, "somewhat and altogether;"—there is "the whole heart." For which cause, as if some converted with the brim or upper part only, doth the Psalm call for it *de profundis*, and the Prophet "from the bottom of the heart."

Acts 26. 28, 29.

Ps. 130. 1.

To "rend the heart" in this part is a fault, which is a virtue in the next. For it makes us have two hearts hovering as it were, and *in motu trepidationis;* and fain we would let go sin, but not all that belongs to it; and turn we would from our evil way, but not from that which will bring us back to it again, the occasion, the object, the company, from

which except we turn too we are in continual danger to leave our way again, and to turn back to our former folly, the second ever worse than the first.

When the heart is thus parcelled out, it is easily seen. See you one would play with fire and not be burned, "touch pitch and not be defiled" with it, "love peril, and not perish in it;" dallying with his conversion, turning "like a door upon the hinges," open and shut, and shut and open again, with *vult et non vult*, 'he would, and yet he would not?' Be bold to say of that man, he is out of the compass of conversion; back again he will *ad volutabrum luti.* Ecclus. 13. 1. Ecclus. 3. 27.

And as easily it is seen, when one goes to his turning with his whole heart. He will come to his *quid faciemus?* Set him down what he should do, and he will do it. Not come near the place where sin dwelleth, refrain the wandering of his sense whereby sin is awaked, fulness and idleness whereof sin breedeth, but chiefly corrupt company whither sin resorteth. For conversion hath no greater enemy than conversing with such of whom our heart telleth us, there is neither faith nor fear of God in them. To all these he will come. Draw that man's apology, pronounce of him he is turned, and "with his whole heart turned to God." And so may we turn, and such may all our conversion be: 1. voluntary, without compulsion; 2. to God, without declining; 3. with the heart, not in speculation; with the whole heart entire, no purpose of recidivation[1]! Luke 3. 10.

[1 *i. e.* relapse.]

II. The manner of it.

All this shall be done; we will "turn with the heart, with the whole heart." Is this all? No, here is a *cum* we must take with us, *cum jejunio*, "with fasting." Take heed of turning *cum* into *sine*, to say with it or without it we may turn well enough; since it is God Himself That to our turning joineth *jejunium*, we may not turn without it. Indeed, as I told you, this is but the half-turn. Hitherto we have but looked forward; we must also turn back our eye and reflect upon our sins past, be sorry for them, before our turning be as it should. The hemisphere of our sins not to be under the horizon clean out of our sight must ascend up, and we set them before us, and we testify by these four that follow how we like ourselves for committing of them.

I know we would have the sentence end here, the other

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stripped off, have the matter between our hearts and us, that there we may end it within, and no more ado; and there we should do well enough. But the Prophet tells us farther, or God Himself rather, for He it is that here speaketh, that our repentance is to be incorporate into the body no less than the sin was. Hers hath been the delight of sin, and she to bear a part of the penalty; that the heart within and the body without may both turn, since both have gone astray. It is a tax, a tribute, it hath pleased God to lay upon our sins and we must bear it.

I speak it for this. It is a world what strange conceits there are abroad touching this point. To the *animalis homo* flesh and blood reveals a far more easy way not encumbered with any of these. To "turn," and yet not lose a meal all the year long, and not shed a tear, and not "rend" either "heart or garment," and yet do full well. And with this conceit they pass their lives, and with this they pass out of their lives, as it seems resolved to put their souls in a venture, and to come to Heaven after their own fashion, or not come there at all. Change Joel into Jael, take a draught of milk out of her bottle, and wrap them warm, and lay them down, and never rise more.

Jud. 4. 19.

And that which is worse, they would not by their goodwill have any other spoken of. For this is a disease of our nature; look how much we are of ourselves disposed to do, just so much and no more must be preached to us. For more than we have a liking to perform we cannot at any hand abide should be urged as needful. But these conceits must be left, or else we must tell Joel we can "turn to God" without any of these. But it is not Joel, God it is that speaketh Who best knoweth what turning it is that pleaseth Him best; and Whom we must needs leave to prescribe the manner how He would have us to turn unto Him.

To speak after the manner of men, in very congruity when after a long aversion we are to turn and present ourselves before God, there would be a form set down how to behave ourselves, in what sort to perform it. This is it, how for our cheer, our countenance, how for our carriage every way. Very duty will teach us, if we will not break all the rules of decorum, we should do it suitably to such as have stood

out in a long rebellion, and being in just disgrace for it are to approach the highest Majesty upon earth. Now would they being to return make a feast the same day they are to do it, with light merry hearts, with cheerful looks? and not rather with shame in their countenance, fear in their hearts, grief in their eyes? As they would, so let us. Still and ever remembering what the Prophet saith, *Magnus Rex Jehova,* "God is a more high and mighty Prince than any on earth;" stands on His State, will not be thus turned to, thus slightly, with or without it skills not. But we in our turning to come before Him all abashed and confounded in ourselves that for a trifle, a matter of nothing, certain carats of grain, a few minutes of delight—base creatures that we be! so, and so often, *sic et sic faciendo,* by such and such sins, have offended so presumptuously against so glorious a Majesty, so desperately against so omnipotent a Power, so unkindly against so sovereign a bounty of so gracious a God, and so kind and loving a Saviour. [Ps. 47. 2. Mal. 1. 14.]

To take them as they stand. "Fasting;" which, were there nothing else but this, that the Church maketh this time of our return a time of fast, it shews plainly in her opinion how near these two are allied, how well they sort together. Which fast the Church prescribeth not only by way of regimen to keep the body low, that it may be a less mellow soil for the sins of the flesh, for this pertaineth to the former part so to prevent sin to come, but awards it as a chastisement for sin already past. For to be abridged, whether by others or by ourselves, of that which otherwise we might freely use, hath in it the nature of a punishment. They be the words of the Psalm, "I wept and chastened myself with fasting;" "chastened" himself—so a chastisement it is. [1.] "With fasting." Ps. 69. 10.

And thus preach we fasting; 1. Neither as the Physicians enjoin it in their aphorisms, to digest some former surfeit. 2. Nor as the Philosophers in their morals, to keep the sense subtile. 3. Nor as the States politic in their proclamations, to preserve the breed of cattle, or increase of strength by sea-; but as the holy Prophets of God, as Joel straight after, we do *Sanctificare jejunium,* prescribe it, and that to a reli- Joel 2. 15.

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gious end; even to chasten ourselves for sin by this forbearance. So no physical, philosophical, political, but a prophetical, yea an evangelical fast. For if in very sorrow we
Mat. 9. 15. are to fast when "the Bridegroom is taken away," much more when we ourselves by our sins committed have been the cause of His taking, nay of His very driving away from us.

And must we then fast? Indeed we must, or get us a new Epistle for the day, and a new Gospel too. For as God
Mat. 6. 16. here in the Epistle commands it, so Christ in the Gospel presupposeth it with His *cum jejunatis*, taking it as granted we will fast. That sure fast we must, or else wipe out this *cum jejunio*, and that *cum jejunatis*, and tell God and Christ they are not well advised, we have found out a way beyond them to turn unto God without any fasting at all.

But how fast? To relieve all we may, when we speak of
Rom. 6. 19. fasting, *humanum dicimus propter infirmitatem vestram*, we
Ps. 109. 24. intend not men's knees should "grow weak with fasting." Two kinds of fasting we find in Scripture. 1. David's, who
2 Sam. 3. 35. fasted, "tasting neither bread" nor ought else "till the sun was down," no meat at all;—that is too hard. 2. What say
Dan. 10. 3. you to Daniel's fast? "He did eat and drink," but not *cibos desiderii*, "no meats of delight," and namely ate no "flesh." The Church, as an indulgent mother, mitigates all
Mat. 19. 12. she may; enjoins not for fast that of David, and yet, *qui potest capere capiat* for all that; she only requires of us that other of Daniel, to forbear *cibos desiderii*, and "flesh" is there expressly named - meats and drink provoking the appetite, full of nourishment, kindling the blood; content to
Rom. 13. 14. sustain nature, and "not purvey for the flesh to satisfy the lust thereof." And thus by the grace of God we may, if not David's, yet Daniel's. For if David's we cannot, and Daniel's we list not, I know not what fast we will leave, for a third I find not.

And yet even this also doth the Church release to such as
1 Tim. 5. 23. are in Timothy's case, have *crebras infirmitates*. It is not the decay of nature, but the chastisement of sin she seeketh. But at this door all scape through; we are all weak and crazy when we would repent, but lusty and strong when to

commit sin. Our physicians are easy to tell us, and we easy to believe any that will tell us, *propitius esto tibi*, "favour yourself," for it is not for you. Mat. 16. 22

Take heed, "God is not mocked," Who would have sin chastened. Who sees I fear the pleasing of our appetite is the true cause, the not endangering our health is but a pretence. And He will not have His Ordinances thus dallied with, fast or loose. Said it must be that Joel here saith; "Turn to God with fasting," or be ready to shew a good cause why, and to shew it to God. It is He here calls for it, the pen is but Joel's; He best knows what turning it is will serve our turn, will turn away *ira ventura*, which *Quis poterit sustinere*, "Who is able to abide?" And take this with you; when fasting and all is in, if it be, *Quis scit si convertatur Deus?* If we leave what we please out, then it will be *Quis scit?* indeed. Joel 2. 11.

2. "With weeping."

The next point—and God send us well to discharge it! is "weeping." Can we not be dispensed with that neither, but we must weep too? Truly even in this point somewhat would be done too; else Joel will not be satisfied but call on us still. There is, saith the Psalm, a flagon provided by God of purpose for them; therefore some would come, some few drops at least. Not as the Saints of old. No: *humanum dicimus* here too. Job's eyes "poured forth tears to God;" David's eye gushed out with water, he all to[1] "wet his pillow" with them; Mary Magdalene wept enough to have made a bath. We urge not these. But if not pour out, not gush forth, *Nonne stillabit oculus noster*, saith Jeremy, "Shall not our eye afford a drop or twain?" Ps. 56. 8. Job 16. 20. Ps. 119. 136. [1 *i. e.* Withal.] Lu. 7. 38. Jer. 13. 17.

Stay a little, turn and look back upon our sins past; it may be, if we could get ourselves to do it in kind, if set them before us and look sadly, and not glance over them apace; think of them not once, but, as Ezekiah did, *recogitare*, "think them over and over;" consider the motives, the base motives, and weigh the circumstances, the grievous circumstances, and tell over our many flittings, our often relapsing, our wretched continuing in them; it would set our sorrow in passion, it would bring down some—some would come; our bowels would turn, our repentings roll together, and lament we would the death of our soul as we do otherwhile the death Isa. 38. 15.

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of a friend, and for the unkindness we have shewed to God as for the unkindness we do that man sheweth us.

But this will ask time. It would not be posted through as our manner is—we have done straight. It is not a business of a few minutes; it will ask St. Peter's *χωρῆσαι*, "retired place," and St. Paul's *σχολάζειν*, "vacant time." It would ask a Nazarite's vow to do it as it should be done, even a sequestering ourselves for a time as they did; in other respects I grant, but among others for this also, even to perform to God a votive repentance. This I wish we would try. But we seek no place, we allow no time for it. Our other affairs take up so much as we can spare little or none for this, which the time will come when we shall think it the weightiest affair of all.

2 Pet. 3. 9.

1 Cor. 7. 5.

And yet it may be, when all is done, none will come though. For who hath tears at command? Who can weep when he lists? I know it well, they be the overflowings of sorrow, not of every sorrow, but of the sensual parts; and being an act of the inferior parts, reason cannot command them at all times, they will not be had.

3. "With mourning."

But if they will not, the Prophet hath here put an *ἀντιβαλλόμενον* in stead of it, for so do the Fathers all take it, "Mourn." If weep we cannot, mourn we can, and mourn we must. *Et vos non luxistis,* saith the Apostle; he saith not, *et vos non flevistis,* 'and you have not wept,' but "and you have not mourned;" as if he should say, That you should have done at the least. Mourning they call the sorrow which reason itself can yield. In schools they term it, *Dolorem appretiativum,* 'valuing what should be,' rating what the sins deserve though we have it not to lay down; yet what they deserve we should, and that we can. These and these sins I have committed, so many, so heinous, so oft iterate, so long lain in; these deserve to be bewailed even with tears of blood.

1 Cor. 5. 2.

2. This we can; and this too wish with the Prophet, and so let us wish, "O that my head were full of water, and my eyes fountains of tears," to do it as it should be done! This we can.

Jer. 9. 1.

3. And pray we can, that He Which "turneth the flint stone into a springing well," would vouchsafe us even as dry

Ps. 114. 8.

as flints, *gratiam lachrymarum*, as the Fathers call it, some small portion of that grace to that end. Though weep we cannot, yet wish for it and pray for it we can.

4. And complain we can and bemoan ourselves as doth the Prophet, with a very little variation from him; "My leanness, my leanness," saith he, "woe is me! 'My dryness, my dryness, may each of us say, woe is me! The transgressors have offended, the transgressors have grievously offended. Grievously offend we can, grievously lament we cannot, my dryness, my dryness, woe is me!' Nay, we need not vary, we may even let leanness alone, his own word. For dry and lean both is our sorrow, God wot: God help us! this mourn we can. Isa. 24. 16.

5. And lastly, this we can; even humbly beseech our merciful God and Father, in default of ours to accept of the "strong crying and bitter tears which in the days of His flesh His blessed Son in great agony shed for us;" for us I say that should, but are not able to do the like for ourselves, that what is wanting in ours may be supplied from thence. These by the grace of God we may do in discharge of this point. These let us do, and it will be accepted. [Heb. 5. 7.]

And so now to the last, "Rend your hearts"—you see first and last, to the heart we come. For indeed a meal may be missed, a tear or two let fall, and the heart not affected for all that. Esau wept, Ahab gave over his meat, their hearts both swelling and apostumate still. To shew, that though these be requisite all, yet that the passion of the heart is *caput pœnitentiæ;* to the heart He cometh again always, to verify that; in both and in all, *quod cor non facit non fit*, 'if it be not done with the heart, if the heart do it not, nothing is done.' As in conversion the purpose of amendment must proceed from the heart, so in our contrition, the sorrow, the anger, for our turning away, must pierce to the heart; some *cardiaque*[1] passion to be, the heart to suffer. 4. With rending your hearts. Gen. 27. 38. 1 Kings 21. 27. [1 *i. e.* heart-felt.]

And what must it suffer? Contrition—it should even *conteri*, be 'ground to powder.' "A contrite heart," it should be? If not that, not *contritum*, yet *cor confractum*, "a broken heart," broken in pieces, though not so small. If neither of these, yet with this qualifying here, *cor conscissum*, Ps. 51. 17.

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with some rent, or cleft. *Solutio continui,* somewhat there is to be opened; not only that the apostumate matter may breathe forth, but much more, which is the proper of this part, that feeling the smart there we may say, and say it with feeling, *quod malum et amarum,* that an "evil thing it is and a bitter, to have turned away and forsaken the Lord." Some such thing is the heart to feel, or else nothing is done.

Jer. 2. 19.

Now this "rending," if we mark it well, doth not so properly pertain to the passion of sorrow, but rather to another, even to that of anger. "Their hearts rend for anger," it is said. And it easily appeareth, for we use violence to that we rend. Ephraim's smiting his thigh, the Publican his breast, both the acts of anger rather than heaviness. The Apostle puts into his repentance indignation and revenge, no less than he doth sorrow.

Acts 7. 54.

Jer. 31. 19.

Lu. 18. 13.

2 Cor. 7. 11.

To say truth, they are to go together. Sorrow, if it have no power to revenge, grows to be but a heavy dull passion; but if it have power, indignation and it go together. One cannot truly be said to be grieved with the thing done, but he must be angry with the doer; and we, if we be sorry indeed for our sin, will be angry with the sinner. So was Job: "Therefore I abhor myself." "Myself," saith he; not so much the sin, which was done and past, and so incapable of anger, as myself for the sin. Which if it be indignation indeed in us, and not a gentle word, will seek revenge some way or other: "Grind to powder, break in pieces," at least make a "rent." *Contritio, confractio, conscissio, compunctio,* somewhat it will be.

Job 42. 6.

But when we return to enquire, whether and which of these two acts hath in it the very true essence of repentance? In conversion I find it not. Why? For "after I converted, I repented," saith Jeremy; and *Nihil prius aut posterius seipso,* "nothing is after itself." Conversion then is not it. And when we seek for it in this latter, first, in sorrow it is not; Why? For *tristitia operatur pœnitentiam,* saith the Apostle—mark that *operatur,* "works" it; therefore is not it, for *nihil sui causa.* It remains then of force, that it is in this now of indignation. So that now, and not before, are we come to the essence of it indeed. And set down this; that ἀγανάκτησις, "indignation," is the essential passion, and

Jer. 31. 19.

2 Cor. 7. 10.

[2 Cor. 7. 11.]

ἐκδίκησις, "revenge," or this "rending" here, the principal and most proper act of a true turning unto God.

Now if you ask how or which way we can come to make a rent in the heart, since no hand may touch it and we live? the meaning is not literal; but that the heart by reflecting on itself is able to make such an impression on it as the Prophet may well call 'a rent in the heart.' As first, even by good moral respects, wherewith the very heathen set themselves in passion against vice. That it is a brutish thing, so against the nobleness of reason; that a shameful, so against public honesty; that ignominious, so against our credit and good name; that pernicious, as shutting us out of Heaven whither we would come, the greatest loss and *pœna damni*, and pressing us down to hell which we fainest would fly, the greatest torment and *pœna sensus;* for even the heathen believed the joys and pains of another world. And yet we for all this so evil advised as to commit it.

But these are but κατ' ἄνθρωπον, 'drawn from man;' the Christian man's is to be εἰς Θεὸν, his eye to God. Who with great indignation cannot but abhor himself for the manifold indignities offered to God thereby? To the law of His justice, to the awe of His Majesty, the reverend regard of His Presence, the dread of His power, the long-suffering of His love; that being a creature of so vile and brittle consistence he hath not sticked for some lying vanity, some trifling pleasure or pelting profit, to offend so many ways at once all odious in themselves and able to make a rent in any heart that shall weigh them aright.

Sure if we take the impression aright, so God may work with us, and these may work in us, a just indignation, which, if once it be in fervour, what the hand can come to it will smite, and would the heart also, if it could reach it. And if it be in kind, it will award the body to fast, and the mind to spend some time in these meditations. And this is the act of "rending," as the Prophet, of "revenge" as the Apostle; and these two between them both, in Joel and in Paul, make up the full power and *consummatum est* of our conversion and contrition both. [Joel 2. 13. 2 Cor. 7. 11.]

It remains that we set not the Church to teach us that

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which we never mean to learn, but that we intend and endeavour to do as we have been taught.

III. The time. "Now therefore."

And to do it now. For, as in a circle, I return to the first word "now," which giveth us our time when we should enter our first degree;—"now therefore." And when all is done we shall have somewhat to do to bring this to a *nunc*, to a time present. But besides that "now" at this time, it is the time that all things turn, now is the only sure part of our time. That which is past is come and gone, that which is to come may peradventure never come. Till to-morrow, till this evening, till an hour hence, we have no assurance. "Now therefore." Or if not "now," as near "now," with as little distance from it as may be; if not this day, this time now ensuing.

For though no time be amiss to turn in, yet seeing many times go over our heads, and still we cannot find a time to do it in, the Church as I said willing to reduce the diffusedness of our repentance at large to the certainty of some one set time, hath placed this "now" upon the time now begun, and commends it to us for the time of our turning to God.

And we by a kind of form which we perform, by the altering of our diet to a less desireful, by oftener resort hither to sermons than at other times, every week twice—these make as if we did agree, seem in a manner to promise as if we would perform somewhat "now" that we have not all the year before.

Sure the Christian Church ever looked otherwise, had another manner face: going in the street you should have seen by men's countenances what time of the year it was—more grave, more composed, than at other times.

Perform it then; and when our turn is done God shall begin His, *et pœnitentiam suam gratificabitur nostræ*, 'our repentance shall beget His.' If we turn from the evil we have done, He will turn from us the evil that should have been done to us. Where there was Commination read with many curses, He shall turn them away and instead of them shall leave a blessing behind Him. We shall turn His very style, which at first was *ad Me*, and in the end is *ad Dominum Deum vestrum;* and so make a change in Him.

In nullo detrimentum patiemini, saith the Apostle, "we shall be no losers by it." A less sorrow shall turn away a greater by a great deal. Weigh the endless sorrow we shall escape by it—it admits no comparison. The contristation is but πρὸς ὥραν, saith he, "for an hour;" the consolation is "for ever and ever." 2 Cor. 7. 9. 2 Cor. 7. 8.

To this *lugentes* there belongeth a *beati,* "blessed they that thus mourn." To this "hunger and thirst," a *saturabimini.* It is so set by the Church, the time of it, that our Lent shall end with an Easter, the highest and most solemn feast in the year, the memory of Christ's rising, and the pledge of our blessed and joyful resurrection. To which, &c. Mat. 5. 4-6.

A SERMON

PREACHED BEFORE

KING JAMES, AT WHITEHALL,

ON THE FOURTEENTH OF FEBRUARY, A.D. MDCXXI., BEING ASH-WEDNESDAY.

MATTHEW vi. 16.

Or *be not like sour hypocrites.*

Moreover, when you fast, look not sour as the hypocrites; for they disfigure their faces, that they might seem unto men to fast: verily I say unto you, That they have their reward.

Cum autem jejunatis, nolite fieri sicut hypocritæ tristes; exterminant enim facies suas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem suam.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. [Engl. Trans.]

SERM. V.

THE Lessons which this day have been, and yearly as upon this day are read in our ears, do all speak to us of fasting. Joel 2. 12. The lesson of the Old Testament, "Turn to Me with fasting." The lesson of the New, as you have heard, "When you fast, &c." All, either as the Epistle, telling us what we should do, "fast;" or, as the Gospel, taking it for granted that we will fast, and teaching us how to fast so as we may receive a reward for it at God's hands.

These being the lessons, this the tenor of them, by them there is intimation given us that the matter of these lessons, that a fast is at hand, that this "when" is "now." How in our practice it will fall out I know not, but certainly in the Church's meaning, "now." Who would not, we may be sure, look out an Epistle for us beginning with "Turn to Me" *cum jejunio*, "with fasting," and a Gospel beginning with *cum jejunatis*, "When ye fast, &c.," but when she presumeth we mean to fast, to dispose ourselves that way. It

were all out of season to seek and select Scriptures, what to avoid, how to behave ourselves, in our fasting, if we mean no such matter, if it shall be with us as yesterday and the day before it was, and no otherwise.

This being the Church's intent, this her time, and this her text, what she commends to us we commend to you, that you would take notice of it, and prepare yourselves for it accordingly; that the Epistle be not sent, and the Gospel brought you, and both in vain.

The Church thus reaching it forth, I took this text, and I took it the rather, if it might be, to stop the mouths of them that malign it, at least to remove from it the slander of an untrue imputation. They preach it, they print it, and no remedy, so they will have it, that the "locusts" must needs mean us here. Why? The locust is all belly, and we all for the belly; *hostes jejuniorum,* 'the professed enemies of fasting and of all abstinence.' That we, the Preachers, entertain you with nothing but with discourse about "the mystery of godliness," but never with exhortation to the exercise of it. That you, the hearers, fall sad, and as the hypocrites here in the text look sour, not at the act, but at the very name and mention of fasting, at the reading of the text that tends that way, as it might be of this now. Rev. 9. 3.

Sure for fasting, how we practise it every one is to answer for himself; but that we preach it, I take this day you all to witness. Joel shall bear record with his *cum jejunio,* and now Christ with His *cum jejunatis,* that we call for it. If it come not, it is not our fault, it is not for want of calling for. We speak to a thing that hath no ears, but we speak though; *liberamus animas nostras,* "we deliver our own souls," and we deliver our Church from that false slander of theirs. Ezek. 3. 19.

To follow then whither the Scripture leads us, we are to understand that as the moral Law of God in the chapter before, and as alms and prayers in this chapter, going through the Pharisees' hands had gathered much dross, so had the exercise of fasting likewise. It is the manner of the world, and so it is of the "prince of the world," to sophisticate ever the best things with hypocrisy, with superstition, with a thousand devices more. Our Saviour then as He had done to the other of the Law, to alms and prayers, so here now He The sum. [John 16. 11.]

SERM. V. comes to fasting; and comes "with His fan in His hand" to do to it as He had done to them before; to sever "the precious from the vile," the "corn" in His floor from the "chaff." *Cum jejunatis* is His floor, *nolite* His fan, hypocrisy the chaff to be blown away.

Mat. 3. 12. [Jer. 15. 19.]

His purpose is, He would have all stand and continue in force, as the Law itself, so the lawful and laudable practice of alms, prayer, and fasting, all three. And it is as if He should say; That you give alms, pray, and fast, I like it well; do so still. Only, take this *caveat* from Me, "When ye fast, beware of the sour leaven of hypocrisy in your looks," and of the love of *videamini ab hominibus*, "to be seen of men" in your hearts, and all is well; fast on and spare not. To God it is you fast, and "God your Heavenly Father shall see it in secret, and shall reward you for it openly."

Luke 12. 1.

Mat. 6. 5.

The division.

The parts arise of their own accord, and at the first view give forth themselves two. 1. For fasting, one. 2. Against hypocrisy, the other. As it were a blast of the trumpet of Sion to the former, a retreat from the latter. *Cum jejunatis* is set down to be kept; *nolite esse sicut* is fanned away to be left, "the leaven of the Pharisees," which is hypocrisy, is cast out.

I. In the former we are to do two things, to settle the duty in both words, 1. in *jejunatis*, first, "fasting" itself. 2. After in *cum*, the "time when."

II. In the latter, two things more; 1. the act of separation and casting out the "old leaven," first. 2. And then the danger if we do it not. The separation; "that we be not like hypocrites," or "not like sour hypocrites." Not like them in two things. 1. Not in making it our labour to compose our outside or countenance; 2. not in making it our end, *ut videamini*, "to be seen of men."

1.

But what if we do? Then followeth the punishment; "you have received your reward." A gentle punishment, one would think, to receive a reward; but a punishment, and a grievous one, when we shall weigh how silly a thing it is they receive—men's breath; and how great a one they lose by it—God's reward.

Thus stand the parts. Of which, the former I fear will take up this time, *cum jejunatis* only, and no more.

Cum jejunatis. Two questions there be; 1. one about *jejunatis*, whether we will "fast" at all; 2. the other about *cum*, "when" we will do it. Best get us a fast first, and get us a time after. If the thing, if fasting itself be loose, the time will be to seek, God knows when. The first thing then we are to do, is to possess men's minds with a true conceit touching it. Men seem but faintly persuaded of it, as it were no needful part of a Christian man's duty. "When ye fast;" yea, "when ye fast"—what make you of this? This leaves us to ourselves; "when" is no precept to enjoin it. Take it right; here is *cum jejunio* in the Epistle, *cum jejunatis* in the Gospel. The precept is in Joel, "turn to Me with fasting;" and within a verse after, "sanctify Me a fast;" that is a precept, I am sure. Here it stands thus: what Joel imposeth Christ supposeth, implies the thing out of the Prophet, and supplieth the manner how from Himself.

1. *Jejunatis*, the duty of fasting.

2. Commanded.

Joel 2. 15.

But if we stand upon a precept, we may go higher than Joel; even *ad legem*, saith Esay, go "to the Law itself," and there is one; nay there are more than one. One, for a standing fast every year, enjoined with a severe pain; he that fasted it not was to be cut off from the people of God. One for a voluntary fast, for whatsoever is votive is voluntary of itself, but whoso took it on him by vow was bound to perform it. One for both *integrale*, 'an entire fast' from all upon the Kipparim day; and another for *portionale jejunium*, the Nazarites' fast from some and not from other. The Law will be for it; the Law itself was given at a fast to Moses, "a fast of forty days."

1. By the Law. Isa. 8. 20.

Num. 29. 7.

Num. 30. 2, 13.

Lev. 16. 29.

Num. 6. 3, 4.

Ex. 24. 18.

The Prophets are for it too; under them and by their direction, to the standing fasts in the Law you have five more added. One in Esther, four in Zachary, all enjoined.

2. By the Prophets.

Est. 4. 16.

Zac. 7. 5. 8. 19, &c.

It went then as now it does; the common sort, by their good-wills, would neither have holy-day nor fasting-day. In Amos they complain of the Sabbath, *Quando transibit?* "When will it be over?" They thought it as long as any two days, that they might be at *vendamus merces*, opening their shops and "selling their wares." In Zachary they shrug at their fasts, What, and must we fast still? Yet more fasting? have we not fasted enough, and have done

Amos 8. 5.

Zac. 7. 3.

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it thus and thus long? A sign they would have been rid of their fasting. Willingly had the shambles open as well as the shops. But it would not be, they could not obtain it; the Prophet held them to it and would not release them.

3. By Christ Himself.

But this is Old Testament. When the New came, what then? I had rather you heard St. Augustine than myself; *Ego,* saith he, *animo revolvens, &c.* 'I going over in my mind the writings of the Evangelists and Apostles in the New Testament,' *video jejunium esse præceptum,* 'see fasting is commanded, there is a precept for fasting.' So fasting is in precept there if we will trust St. Augustine's eyes. And we may; He that in this place saith, *cum jejunatis,* "when ye fast;" saith in another, *tum jejunabunt,* "then they shall fast," and that amounts to a precept, I trow.

[S Aug. ad Consul. c. 11. T. 2. p. 59. *Ben. Edit.* 1700.]

Mark 2. 20.

Here you see *cum jejunatis* a part of the Gospel, a head in Christ's first and most famous Sermon, His Sermon in the Mount.

So that if there should be a meeting about it, such as happened in the holy Mount at the transfiguration of Christ, of Moses for the Law, Elias for the Prophets, Christ for the Gospel, famous all three for their fasts, and for one kind of fast all, the fast we now begin, all would be for it; at no time to be left, but in all three estates to be retained, to have the force of a precept in all.

And practised. I. Under the Law.

But laws and their precepts do often sleep and grow into disuse. How is *jejunatis* for practice? Hath it been used and when hath it? The fast of Ai under Joshua, at Gibeah under the Judges, at Mizpah under Samuel, at Hebron under David, of Jeremy before the Captivity, of Daniel under it, of Zachary after it; at Jerusalem of the Jews at the preaching of Joel, at Nineveh of the Gentiles at the preaching of Jonas; — all these shew "when," and that it was no stranger with God's people, so long as the Law and Prophets were in force.

Jos. 7. 6. Jud. 20. 26. 2 Sam. 3. 35, 36. Jer. 36. 9. Dan. 1. 18. 10. 3. Zac. 7. 5. Joel 1. 14. Jonah 3. 5.

2. Under the Gospel.

And what was it when the Gospel came in? At Antioch, where "the Disciples were first called Christians," we find them at their fast; the Prophets of the New Testament there as well as the Prophets of the Old. Our Saviour said to them, "When He was gone they should fast." So they did. St. Paul for one he did it "oft." And for the

Acts 13. 2, 3.

Mar. 2. 20.

2 Cor. 11. 27.

rest they approved themselves for Christ's Ministers, *inter alia*, by this proof for one, "by their fasting." And what themselves did they advised others to do, even to σχολάζειν, "to make them a vacant time to fast in." So that where the Church for this day, otherwise than her custom is on other days, hath sorted us an Epistle out of the Old Testament, and a Gospel out of the New, (both use to be out of the New,) she did it for this end, to shew that fasting hath the wings of both Cherubim to cover it; both Testaments, Old and New; Joel for the one, Christ for the other. So at all hands to commend it to us. 2 Cor. 6. 5. 1 Cor. 7. 5.

Sure in the prime of Christianity it cannot be denied it was in high esteem, "fasting," in frequent practice, of admirable performance. Which of the Fathers have not Homilies yet extant in the praise of it? What story of their lives but reports strange things of them in this kind? That either we must cancel all antiquity, or we must acknowledge the constant use and observation of it in the Church of Christ. That Christ said not here, *Cum jejunatis* for nothing. They that were under grace went far beyond them under the Law, in their *cum* and in their *jejunatis* both.

Precept then or practice it wanted not. Neither did they want a ground. It was then holden, and so may yet for aught that I know, that when we fast we exercise the act of more virtues than one. First, an act of that branch of the virtue of temperance that consists, not in the moderate using, but in abstaining wholly. Abstinence is a virtue. Sure I am the *primordiale peccatum*, the 'primordial sin' was not abstaining. Secondly, an act or fruit of repentance; there is *pœna in pœnitentia*, in the very body of the word, something penal in penitence; and of that penal part is fasting; and so an act of justice corrective, reduced to St. Paul's *vindicta*, or his *castigo corpus meum*. Thirdly, an act of humiliation, to humble the soul, which is both the first and the most usual term for fasting in the Law and Prophets. For sure, keep the body up, you shall but evil, you shall have much ado to bring or keep the soul down to humble it. Fourthly, "They that are Christ's," saith the Apostle, "have and do crucify the flesh with the lusts of it." The ground of it. 1. Gen. 3. 6. 2. 2 Cor. 7. 11. 1 Cor. 9. 27. 3. 4. Gal. 5. 24.

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Fasting is one of the nails of the cross to which the flesh is fastened, that it rise not, lust not "against the spirit;" at least, fasting we fulfil not the lusts of the flesh. Fifthly; nay, they go farther, and out of Joel's *Sanctificate jejunium*, and out of Luke 2. 37, where the good old widow is said to have "served God," and the word is λατρεύω, "by fasting and prayer," not by prayer only, but by fasting and prayer; they have not doubted, but that there is sanctity in it, nor to entitle it an act of the service of God, that we serve God by it. Sixthly, and serve Him with the chief service of all, even of sacrifice. For sure they are all of one assay, these three; alms, prayer, and fasting. If the other two, if alms be a sacrifice — "with such sacrifices God is pleased;" if prayer be one — one, and therefore called "the calves of our lips;" no reason to deny fasting to be one too. If "a troubled spirit be a sacrifice to God," why not a troubled body likewise? And it troubles us to fast, that is too plain; since we are to "offer our bodies as well as our souls, both a sacrifice to God; as our soul by devotion, so our body by mortification. And these three, to offer to God our 1. soul by prayer, 2. our body by abstinence, 3. our goods by alms-deeds, hath been ever counted *tergemina hostia*, 'the triple or threefold Christian holocaust, or whole burnt-offering.' Seventhly and lastly, the exercise of it by inuring ourselves to this part of true Christian discipline, serves to enable us to have *ventrem moratum*, 'the mastery of our belly' against need be. The Fathers call it ἄσκησις, and those that used it ἀσκήτας: St. Paul gave it the word first, and saith he took it himself.

5. Lu. 2. 37. 6. Heb 13. 16. Hos. 14. 2. Ps. 51. 17. Rom. 12. 1. Acts 24. 16. 1 Cor. 9. 27.

Use is much, for if before we need we be not used in some sort at times to abridge ourselves, but still fill and farce[1] our bodies, weeks, months, years together, habituate ourselves in it; what need soever there should be, what occasion though never so pressing, suppose God should call us to "fast," as Esay 22. 12; say the days should come of the loss of the Bridegroom, we should not be able for our lives to break ourselves of that which all our lives long we have been accustomed unto. But as it is said of Dionysius lying at a siege and forced to keep order, he fell sick because he kept order and surfeited not still, that having been the

[1 *i. e.* glutonously fill.]

Isa. 22 12. Mat. 9. 14, 15.

corrupt custom of his former life. So should we. Or for lack of it grow as impatient as Esau, rather than lose our broth sell our birthright. Or as they in Numb. 11. 5, not part with our "flesh-pots" to die for it, but sit by them and die by them, and so with them also be buried "in the graves of lust." Gen. 25. 30.

The want of which inuring, you see what it hath brought us to. We are so evil able to do it, as we are scarce able to hear of it. Our Saviour when He speaks of fasting points at this. Having been so long at our "old wine," we cannot away nor relish "new." We see the experience in our preaching it. Our bottles are so used to the old that they leak with the new, as fast as we pour it in it runs out again. We must provide us new vessels; else all we speak of this theme will be spoken into the air. But I forget myself. Mat. 9 17.

To come to the text, *Cum jejunatis*, "When ye fast;" to work out of it a little. I say first, this very "when" shews Christ's liking of it, that there is a time allowed. Else would He allow it no *cum*, no "when," no time at all. For *videte ne quando*, not a moment for riot, or for anything, God hath not required. And if for no "idle word," for no idle act we may be sure, is there any *cum* allowed. 1. Lu. 21. 34.

Again, "When ye fast;" this "when" is a presupposing at least, and *qui supponit ponit*. For can any man fancy that Christ would presuppose aught that were not required of us by God? to be asked by the Prophet, or rather by God Himself, *Quis ista quæsivit de manibus vestris?* "Who ever required of you to do any such thing?" 2. Isa. 1. 12.

Nay, His manner of the delivery, this breaking into it with a *cum autem*, "but when you fast," as fast you will I make no doubt here, "but when" is plain positive; nay it is of the nature of a *postulatum*, takes it as granted, lays it for a ground. This, say I, is a precept, and more than a precept, more binding. Ever more forcible is that which is presumed than that which is enjoined. One we are confident will be yielded to straight, needs no injunction. The other, we must use our authority, and well if we so get it. 3.

The very things he consorts it with, to wit, alms and prayer, for them and this He marshals in one and the same rank, cares for them all alike, rewards them all alike, and 4.

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[Mat. 6. 2. 5.]

they I trust are in precept; yet they are no otherwise but presupposed even as this is, "When ye give alms," "When ye pray."

5. Then the pains He takes with it to fan it, to purge the old leaven from it, to rectify and reduce it to the right manner and end. He would never have taken these pains but that He held it worth His pains, but that He would have us use it, and use it not seldom. For things seldom to happen the law takes no order for.

6. The parties to whom He speaks this, they be His Disciples. Whereby it will fall out to be, not a duty only, but a Christian duty, because they were Christians, the first Christians of all, to whom this *cum jejunatis* here is spoken. It is for them too, they are not exempted from it.

7. Nay, He likes it so well as He goes about to prepare even hypocrites, and to frame them fit for it. A sign it was not their double fast, but their double face, that is their dissembling first, and then their disdain of other, He found fault with.

8. And to conclude, the double promise He annexeth; first, Isa. 58. 3. to answer the complaint, "Why do we fast and Thou seest it not, punish ourselves, and Thou regardest it not?" that they shall never need to fear, their fasting shall be begged[1] for concealed; though it were never so secret done, though not a man on earth see them, He from Heaven will cast His eye on them and regard them.

[1 *i.e.* take for granted.]

9. And second, as He shall not want an eye to see, so neither shall He a hand to reward them for it, they shall not fast for nothing. "His Heavenly Father That sees them in secret shall reward them openly," the upshot of all.

All these, 1. the manner He delivers it in; 2. the parties He delivers it to; 3. the things He matches it with; 4. the honour He doth it; 5. the care He shews of it; 6. that He frames His Disciples; 7. that He frames even hypocrites for it; 8, 9. the double promise He assureth upon it;—all these are as so many passings through the furnace. Would He do all this and not hold it a duty required by God, and acceptable to Him? Have we a precept, a practice, a promise, a flat precept, constant practice, and an ample promise, and

doubt we yet whether we should do it or no? No sure. As long as these words shall stand in St. Matthew, *jejunatis* must stand and have a *cum*, a time "when" allowed for it. And now to that *cum* let us come.

II. *Cum*, the time for fasting. Eccl. 3. 1.

Allowing *jejunatis*, the thing, we cannot but allow it a time "when." For there is a time when for "every thing under the sun." Only when that "when" shall be, we shall not so easily agree. We would fain have our fast loose; be left to ourselves for the time—this "when" to be when ourselves please. And when will it be? Indeed the practice of the world would make one think this "when" to be without a "then;" a time as they say, *in nubibus*. A case but put, "*when*" that is, when we list, and not else. As if Christ had said, If ever you do, if at any time you feel yourself disposed, then to observe this caution. Otherwise left to our own liberty when that shall be, and whether it shall be or no.

If this should be so, I have hit upon a very happy text. For if this be all, it is no sooner said than done, done every where all this land over. Nay, we may say with the young man in the Gospel, "All this have we done from our youth up." Lu. 18. 21. For when we fast, we look not sour, we disfigure not our faces, we never seek to be seen of men. I say *when* we fast, for the truth is we fast not at all; but when we fast all this is kept. That if this should be the meaning, we have done before we begin.

To destroy a text is not so evil as to make a text destroy itself, which by this sense will come to pass. But if this sense be senseless, this gloss as a viper eats out the bowels of the text. We must then resolve this is no case put, it is a ground laid. No hypothetical fast, If you shall, but categorical, "When you do." For except it be, all that follows is to no purpose. To what purpose is it to direct what not to do, what to do in our fast, if we never mean to fast? for Christ to set us down instructions how to carry ourselves in that we never mean to go about? Plain dealing were to tell Him we will use His counsel in some other matter; as for fasting we find ourselves no way disposed to it. But by the grace of God we are not so far gone yet, we see His will is we should do it, and take a time to do it we will, and when

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is that? "When ye fast"—when fast ye? A time we said there is, if "for all things under the sun," then for that.

Let us speak but after the manner of men, go to it but [Tertull. de Jejun. c. 6. et seq.] *natura tenus*, as saith Tertullian, and nature itself will teach us "when." Mark but when nature will yield to it, when and in what case the natural man will fast, without eye to God or Christ, or religion at all. So shall we be within the 1Cor.11.14. Apostle's "Doth not nature itself teach you?"

1. Nature's time.

1. When in fear. [1 Tertull. de Jejun. c. 7.]

The time of fear is a time of fasting with the natural man, *nec est cibi tempus in periculo*[1], for 'in time of danger men have no mind of meat.' They in the ship with St. Paul when they looked every hour to be cast away, the tempest was such, there was, saith St. Luke, πολλὴ ἀσιτία, "no Acts 27. 21. 33. spending of victuals" all that while. Will we naturally fast for fear of the wreck of our ship, and not be afraid as much of the wreck of our souls by sin, and fast for that? Doth not nature teach us this? There is one "when."

2. When in grief. [Tertull. de Jejun. c. 7.]

When the natural man is in any inward grief of heart, it will take away his stomach, he will fast. *Semper mœroris sequela jejunium, ut lætitiæ accessio sagina*, saith Tertullian, 'fasting followeth mourning, as feasting doth mirth.' The Eccl. 3. 4. time of mourning is one of Solomon's times; why that is our Joel 2. 12. time of fasting. Fasting and mourning, Joel joins them Ps. 102. 4. both. The afflicted soul in his prayer, "My heart was smitten with heaviness;" how then? "So that I forgat to eat my bread." Our Saviour Christ shews it best; He was asked, "Why fast not your Disciples?" He answers not, How can they fast? as He should, for that was their Mat. 9. 14, &c. question; but how "can they mourn while the Bridegroom is with them?" As much to say, as if they could mourn, they would not fail but fast certainly. So we see did 1 Sam. 1. 7. 15. Hannah, *flebat et non capiebat cibos.* So we see did David 2 Sam. 1. 12; 12. 16. for the death of Jonathan; and again when his child lay a dying—mourned and fasted for both. Upon sorrow for the death of a friend or a child can we fast then, *dictante natura*, and can we not do as much for our sins, the death of our souls? Doth not nature teach us that? Nor for the death of Christ neither, which our sins were the cause of? There is another, a second "when."

3. When in anger.

Thirdly, anger him throughly, the natural will to his fast.

Ahab for cursed heart that he could not have his will, Naboth would not let him have his vineyard, to bed he goes and no meat would down with him. Could he out of his pure naturals for cursed heart leave his meat and fast, and cannot we do the like for just indignation at ourselves, for provoking God's anger with the cursed thoughts of our heart, and words of our mouth, and deeds of our whole body? cannot we be got to it? Will not nature teach us this? A third "when." 1 Kings 21. 4.

Fourthly, the natural man when he is in the fervour of his desire, if it be an earnest desire, he will pursue that he desires so hard as he will forget his meat quite. Not a man so hardy as to "eat any thing till sunset," saith Saul, when he had his enemies in chase; such was his desire of victory. 4. When in a longing desire. 1 Sam. 14. 24.

What speak we of victory? we see Esau so eager in following his sport that he came home at night so faint, and he paid dear for his supper, yet felt it not all day, while he was hot on his game. [Gen. 25. 32.]

Did we hunger and thirst for the recovery of God's favour, as did Saul for his victory, or Esau for his sport, we would not think it much to fast as they did. Will not nature teach us this neither? A fourth "when." Put the natural man into any of these passions kindly, you shall need proclaim no fast for him, he will do it of himself.

Now, mark these four well; 1. fear, 2. sorrow, 3. anger, 4. desire, and look into 2 Cor. 7. 11. if they be not there made, as it were, the four elements of repentance, the constitutive[1] causes of it. 1. Fear, the middle point, the centre of it. 2. Sorrow that works it. And if sorry for sin, then of necessity 3. angry with the sinner, that is ourselves, for committing it. It is there called indignation, and no slight one, but proceeding *ad vindictam*, to be wreaked on ourselves for it. 4. And desire is there too, and zeal joined with it to give it an edge. These four, the proper passions all of repentance, and these four carry every one, as we say, his fast on his back. Much more where they all meet, as in true earnest repentance they all should. 2 Cor. 7. 11. [1 *i.e.* essential.]

It is sure God planted these passions in our nature to be bestowed chiefly upon their chief objects. And their chief objects are: 1. Of fear, that which is most fearful, the wrath

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of God. 2. Of anger, that which most certainly procureth it, that is our sin. 3. Of desire, that than which nothing is more to be desired, God's favour. 4. Of sorrow, that we have most cause to be sorry for, the loss of it. There then to shew them, there to bestow them; which if we did in kind, we need never take thought for a *cum* to our *jejunatis.*

For grief of heart, for worldly loss, for bodily fear of drowning, for bitter anger we can do it; why not for the grief of our grievous offences? for fear of being drowned in perdition eternal? Why not for indignation of our many indignities offered God? Alas, it but shews our affections of sorrow, anger, fear, desire, are quick, have life, are very affections indeed in secular matters; but dead and dull, and indeed no affections at all but plain counterfeits in things pertaining to God, or that concern the estate and hazard of our souls.

To take down a peccant humour, as we call it, in our body, whereby we fear impair of our health, we can and do enter into a strict and tedious diet and hold out well. We can forbear this and that as we are bidden, though we love it well, if we be but told it will do us hurt. If for the health of our body we will do that which for our soul's health we will not, I cannot tell what to say to us.

What speak I of health? To win but a prize, at a running or a wrestling, *abstinet se ab omnibus,* saith the Apostle,
1 Cor. 9. 25. "they will abstain from all things," and undergo a strict regimen for a long time before, and all is but for a poor silver game. What shall I say then, if we cannot be got to endure so much to obtain the Heavenly prize, which is in part done, as there he saith, by *castigo corpus meum?*
1 Cor. 9. 27. This for the natural man's *cum,* 'when' he will fast.

The Scriptures' "when."

Will ye now see the Scriptures' "when" —*when* that sets us out our time? They be in a manner the very same; Scripture and nature vary not, dictate to us the same time both.

When in danger. Isa. 22. 12.

Our first "when." What time any great danger hangs and hovers over our heads, that is God's time, saith Esay. God Himself doth then call us to fasting. No time then to kill oxen or dress sheep, eat flesh and drink wine, a great

pain is there set upon it. God must needs take it ill if, when He bids us fast, we fall to feast. And this "when" is of greatest example, none so frequent in all the Bible as fasts of this nature. Never came there danger toward them of plague, but David; of famine, but Joel; of war, but Jehoshaphat; of any destruction threatened, but not only good Queen Esther, but wicked Ahab; nay, even the heathen King of Niniveh, to their fasts straight, flying to it as to a forcible means, and so they ever found it, to turn away God's wrath, and so the danger, the matter of their fear. This is a time "when," and we then to do it.

2 Sam. 24. Joel 2. 12. 2 Chr. 20. 3. Est. 4. 16. 1 Kings 21. 27. Jon. 3. 5.

Now if for the effect we fast, for the cause much more. Of these, of all other our miseries, the cause is within ourselves. Our sin, whereby God's anger is kindled, and these ever follow upon it. When therefore we would proceed against ourselves for sin, "humble ourselves"—the phrase of the Law; "chasten ourselves"—of the Psalm; "punish ourselves"—of the Prophets; "take revenge of ourselves"—the Apostle's phrase; *tum jejunabunt in die illo,* this is a way, then is a time to do it. Fasting is a punishment to the flesh; *modicum panis et pauxillum aquæ,* was a part of Micaiah's punishment. By it, as to amerce ourselves, as it were, for abusing our liberty before, and making it an occasion to the flesh, and thereby to prevent His judgment by judging ourselves. *Do de me pœnas, ut ille parcat,* it is Augustine. This so proceeding of ours to take punishment on ourselves, it is *illex misericordiæ,* saith Tertullian, it allures, inclines God to mercy. When He sees us angry with ourselves in good earnest and do somewhat, His anger ceases; *Nam, qui culpa offenditur, pœna placatur,* Whom the fault offends, the punishment appeases, whether His punishment or ours. But He had rather ours than His, that we should do it than He.

2. When in sin. 1. To punish it.

Lev. 16. 29. Ps. 35. 13. Ezra 8. 21. 2 Cor. 7. 11.

1 Kings 22 27.

[Tertull. de Pœnit. c. 9.]

And this to extend to the body also and to the chastening of it. For doth the soul only sin? Doth not the body also? And shall the soul suffer sorrow for sin, and shall the body suffer nothing, and yet was in the same transgression? If it shall, then at least *pœna damni,* for *pœna sensus* I am sure we would be more loath to come to. And what *pœna damni* but *abstinere a licitis quia illicita concupivit,* 'to deny our-

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selves that we might, for doing that we might not? There is another *cum*.

2. To prevent it.

Secondly, as it is a chastisement for sin when it is done, so hath it always been held to have in it a medicinable force, a special good remedy to prevent sin, when it is not yet fallen on us or we into it; but grudges us only, as it were, and whereinto we are like to fall, for that we are now leading, even entering into temptation. This also is a time "when."

3.

Mat. 4. 1, 2.

And this time we ground upon Christ's time of fasting; His fasting went immediately before His temptation.

No ways needful for Himself was Christ's fast. None is so simple as to think the tempter would have prevailed against Him, though He had taken His meals, eat and drank the forty days before. It was not for Himself, it was for us, His fast; exemplarily to teach us it will be a great vantage, if prepared by this exercise we shall encounter the evil spirit. Specially, if it be some kind of them, if an unclean spirit; for that kind "is not cast out,"

Mat. 17. 21.

no, nor kept out, but either by *jejunatis* or not at all. Christ's fasting then before His temptation is to shew us, it is good fasting against temptation. At least, this way we shall weaken his forces, by keeping down our "fleshly lusts, which," saith St. Peter, "fight against the soul," and lying

1 Pet. 2. 11.

in our own bosom oft betray us to the fiend. For when all is said that can be, Bernard's saying will be found true, that *nutriuntur cum carne et vitia carnis*. And if religion did not, experience teacheth us that. Ply the body apace, let it be kept high, how mellow a soil it proves for the sins of the flesh! And that, if by abstinence we crop not the buds of sensuality, they will ripen and seed to the ruin of our souls. So there is use both ways of it. 1. Use of *castigo corpus*, for the time past; 2. use of *in servitutem redigo*, for the time to come. *Jejuna quia peccasti, jejuna ut ne pecces;* both, saith Chrysostom—one as a punishment with reference to sin already committed, the other as a preservative for *noli amplius peccare*, that we commit it not again. Two causes more, and two times "when."

1 Cor. 9. 27.

4. When in want of some good.

But hath fasting his use in evil things only, and repelling them? hath it not also in good things, and procuring them? Yes sure. I demand, doth there never happen us that we

have some cause more than ordinary, the procuring of God's favour whereto, and the success whereof, with more than ordinary prayer we would commend to God? Why there then is another *cum*. As when Esther would move the King for the safety of her people, or Nehemias for the new building of the wall of Jerusalem; both found good of this, that when there is use of earnest and hearty prayer, it will be the more earnest and hearty if *cum jejunatis* do also go with it. We have otherwhile extraordinary occasions in our worldly affairs, and then we make no account of a meal's loss: have we none such *in spiritualibus* to God-ward? None but vulgar there? Never any but such as we can entertain with our common dull devotion? Need none other, but as if the business between God and our soul were the silliest and poorest business we had to go about?

Est. 4. 16. Neh. 9. 1, 2.

5. When in spiritual exercise. 2 Pet. 3. 9. 1 Cor. 7. 5.

But say we have none; shall we at no time sequester ourselves, and for some small time χωρῆσαι, it is St. Peter's word, get us a "withdrawing place?" σχολάζειν, it is St. Paul's, "make us a vacant time," of purpose to entend devout and ghostly meditation throughly? A case which St. Paul presumes at one time or other, every good Christian man and woman will not fail but do. Then hath fasting a time too, and one vacancy to serve for both.

It is a special friend to prayer, to feather it, to put a vigour or fervour into it. Therefore, where almost shall you find them but coupled, "fast and pray," one following straight in the neck of another? Even here presently before was Christ in a treaty of "prayer;" and here now immediately after it He falls to speak of "fasting." This was not for nothing; but as if He should give thereby a special item, that there is a mutual reciprocal correspondence, nay, an alliance between them to sanctify and support either the other. And namely, a special virtue in fasting, to awake up and quicken our devotion, thereby the better to elevate our minds unto God. We feel this or we feel nothing, that dull is our devotion and our prayers full of yawning, when the brain is thick with the vapour and the heart pressed down with the charge of the stomach; and that our devotion and all else is performed, as Tertullian saith, *pollentiore mente*, and *vivaciore corde*, 'our wits more

[Tertull. de Jejun. c. 6.]

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fresh, our spirits more about us,' while we are *in virgine saliva*, yet in 'our fasting spittle;' when fasting and prayer are not asunder but we serve God in both. Our morning prayer, that that is the "incense," saith the Psalm; our evening is but "the stretching out of our hands," in comparison of it, faint and heavy.

Ps. 141. 2.

These then; the time 1. of fear of the danger sin will draw upon us. 2. Of indignation at our sin the cause of it. 3. Of sorrow for that we have done; 4. Of care that we do so no more; 5. Of taking down the flesh; 6. Of lifting up the spirit; 7. Of averting evil; 8. Of procuring good; 9. Of giving ourselves wholly to spiritual exercise. These are all causes "why;" these are all times "when;" all of the Scriptures' limiting, all of the Saints' practice there.

1. And indeed all of Christ's own assigning. For *venient dies*, "there will come days," saith Christ. Do those days never come? When come they? Verily when evil days come upon us, we may "hang up our harps" then, the "marriage feast" is at an end with us, and we then to fast, saith Christ, according to the letter.

Mat. 9. 15.

Ps. 137. 2.

2. But goes He from us only corporally by adversity? Goes He not spiritually also? Yes; and whensoever we fall into any grievous sin, though the piping may continue perhaps, yet the Bridegroom is gone; assure yourself gone He is, *et tum jejunabunt*, "and then fast we must." Why? even for very grief that by your wretched folly we have set Him gone. For if when He is taken from us, fast we must; must we not much more, when we ourselves by our lewd carriage have been the cause I say not of His taking, but even of His very chasing and driving away from us?

3. Thirdly, against temptation, we need to fast; for against His temptation Christ fasted That needed it not.

4. And last, His close so joining and so oft of these two; 1. fasting and 2. prayer; so together still makes that the time of fervent prayer is a time of Christ's appointing too, and that so intimated even in this very place here.

The application to the time of Lent.

But all this while we have been speaking of when we are to fast at large, or when upon some occasion; in the

mean time, we say nothing of this time now at hand. This is not upon any occasion, it is a yearly recurrent fast: will this also come within the lists *cum jejunatis?* I take it it will. For shall our fasting be altogether when we will ourselves? shall it not also be some time when the Church will? May we bind ourselves, and may not she also bind us? Hath she no interest in us, no power over us? The Synagogue of the Jews, we see, had power to prescribe fasts and did; hath the Church of Christ none? Is she in worse case than the Synagogue? No indeed. If Rechab might enjoin his sons, she may hers. She is our mother, she hath the power of a mother over us, and a mother hath power to give laws to her children. And so *cum jejunatis* is, when you fast by the Church's appointment also, the Church's *cum.* This is sure; 'No man hath God to his Father, that hath not the Church for his mother;' and that once and twice in the Proverbs order is taken, as to "keep the precepts of our Father, so not to set light by the laws of our mother." *Ira Patris* and *dolor matris,* are together in one verse; "he that grieves her, angers Him." And he cannot but grieve her that little sets by her wholesome orders. The Apostles we see—St. Paul by name, though he had been in "the third Heaven," yet he deferred to *talem consuetudinem,* the "Church's custom," and rests in it. We must learn to do the like, and not set light by them as our manner is.

Jer. 35. 6.

[S. Cypr. de Unit. Eccles. circ. med.] Prov. 1. 8. 17. 25.

1Cor.11.16.

This I may say for this *cum,* it is no custom lately taken up, no law of the Church our mother that now is. She is grown old, and her senses fail her; she errs, or at least is said to err, at every body's pleasure. It is a custom this of the Church while it was *a Christo recens,* 'yet fresh and warm from Christ;' the Church which was the mother of the Apostles themselves at all times kept, every where observed, then and ever since. Some to shift it, frame to themselves a fear of I wot not what superstition, where no fear is. Before any superstition was stirring, any Popery hatched, it was, this fast was. *Lex abstinendi in Quadragesima semper fuit in Ecclesia,* saith the oracle of antiquity, Theophilus Alexandrinus. Lent was ever in the Church. *Nos unam Quadragesimam secundum traditionem*

[Vid. Theoph. Al. Pasch. Epist.]

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Apostolorum, 'we have but one Lent,' the Montanists had three, 'but that one was delivered us by the Apostles,' saith St. Hierome. Why should I weary you with reckoning them up? What one more ancient writer than other is there, but you shall find it in him expressly, even up to Ignatius, who lived with the Apostles themselves. Apostolic then it is, and for such St. Hierome avows it; and when that is said, enough is said for it I think. Yet it is good you know it, the fast so delivered, and by the Church ever and every where so kept, the Council of Gangra hath laid an anathema on them that keep it not, avoid it how they can that keep it not.

[S. Hier. Epist. ad Marcell. 27. alias 54.]

[Ignat. Ep. ad Philipp. spur.]

[Vid. et. S. Leon. in Quadr. Serm. 6. 2.]

[Con. Gan. Can. 19.]

And sure in general, that this power should remain in the Church to prescribe us set times was most behoveful. Every man, so we would have it, to be left to himself for prayer, fasting, Sacrament, nay for religion too now and all? For God's sake, let it not be so, let us not be left altogether to ourselves, no, not in prayer! Private prayer doth well; but let us be ordered to come to Church, and do it there, Pharisees, Publicans, Peter and John, and all; let us have our days appointed and our hours set for it. If all were left to us, God knows I durst not promise what should become of prayer itself. The like say I for the Sacrament; let us have a *cum* when to come to that too: and so for fasting; fast privately in God's name, but, hear you, let not the Church trust to that. Nor she hath not held it wisdom so to do; but as in both them, prayer and the Sacrament, so in this holds us to our order of days and times established. Them if we keep, so it is: otherwise, were it not for the Church's times, I doubt there would be taken scarce any time at all. Now yet somewhat is done; but leave us once at liberty, liberty hath lost us some already, and will lose us the rest if it be not looked to in time.

The rest are matters of discipline rather than doctrine: 1. the number of forty; 2. the season of the year; 3. the manner of abstinence. Somewhat may be said to content us; but remember it came from the Apostles, that is it that binds us, that is it that sets it fast.

The cause of it.

That which hath been said is for some set time at large, for a *cum;* but why this *cum* at this time now? Why forty

days? Why before Easter? Why this fast? It is of all hands confessed, that ordained it was as a part of the discipline of repentance; and much was done in it about public penitents. Yet not for them only; but even with them out of the bowels of a mother the Church herself would become a penitent, and have all her children do the like. Herself become one; for the whole body of the Church hath her faults beside the private offences of every particular member, for which there was a several set sacrifice in the Law. For us to become penitents likewise; for who knows whether we be not as faulty in private as they, the open penitents in public? as great sinners as they, though not known for such?

So the cause is general that she with them, and we with her and with them, with them and for them, for them and for ourselves, in whole and in part, all in one, uniformly might perform a solemn annual repentance to God.

1. The number of forty days. Rev. 2. 21. Jon. 3. 4.

As to the number of days; God saith in the Revelation, *Dedi ei tempus ad pœnitendum;* "He gave a time for to repent in." What time was that He gave? The time that God gave was forty days in the famous repentance of Nineveh; happy for the issue, recommended by Christ's own mouth and propounded to us as a pattern. Other set time save this she found not; she took the same then, she could not tell how or when to take a better than that of God's own giving. The rather, that Moses, Elias, and Christ Himself, had hit upon the same number in their fast. It is not nothing that it containeth, though it be but an imperfect expressing of the pattern of so worthy authors, of Christ's specially. Ignatius hath said it before me, I dare say it after him. [Ignat. ad Philipp. Ep. spur. ad fin.]

2. The season: in the spring. Jer. 8. 7.

For the season; the Prophet hath said it, if we know not when to lay our fast, our "returning to God," lay it with the stork and the swallow, take their time, do it *cum hirundinibus* rather than fail.

Against Easter.

But besides that the Church hath laid it most conveniently to end with the feast of Christ's rising, and so to go immediately before it; that against that time, as the Fathers in the first great Council of Nice wish it, all being restored, and all prepared by it, we may of all hands celebrate that high day and bring to "God a pure offering"—the very words of the [Vid. Euseb. de Vit. Constant. 3. 18.]

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Council. Then to end with that high feast, that the saying of Zachary may be fulfilled, that our fast shall be to us
Zac. 8. 19. "turned into high feasts;" as that is the highest and greatest of our religion, for which cause this fast is called *jejunium Paschale,* with reference to it; for Easter and Lent stand upon one base, both stand and fall together.

3. The manner.

As to the manner of our abstinence. It is sure the fast in kind was in these three, 1. *Panem non comedit,* 2. *potum non bibit,* 3. *ad vesperam;* 'neither eat nor drink at all till night.' But *non omnes capiunt sermonem hunc,* 'all are not capable of this saying;' yet he that can, let him. But for them that cannot, the Church, as a tender indulgent mother unto all that she may win somewhat, is content to remit of the rigour of this, turns her on all sides to lay no more on us than we can endure, if she can find ought in Scriptures to relieve us. And that doth she three ways.

1. Daniel's fast.

1. *Non panem,* 'no manner meat,' none at all; nay, not no manner meat at all—too hard that. What say you to *non talem,* not altogether none, but not such or such meat? *Non*
Dan. 10. 3. *panem desiderabilem,* "no dainty alluring meats," and namely, no flesh. Now we do alter the quality yet. Daniel's fast we
[Vid. Tertull. de Jejun. c. 1. ad fin.] termed it on which the Church did ground her ξηροφαγία, and ours may ground her eating of fish, say what we will, a less pleasing diet and less desired by us.

2. Tobias' fast.

2. Again, *Non comedit,* 'Not eat at all, not altogether any?' That were too strict. What say you to *Non tantum?* To some, but 'not so much?' Before altered the quality, here abates of the quantity. Not in that quantity, not so much, not so oft as at other times. To cut off one meal, if both
Tob. 2. 4. you cannot; they call it Toby's fast, *Quando derelinquebatur prandium,* he left his dinner. Dinner or supper all is one, so one be left; *nec ventrem cibo oneres duplicato,* it is St. Hierome, 'and we do not double ballast our bellies.' And these two we call *portionale jejunium;* takes not away all, takes some and leaves some; leaves us an honest portion, leaves us a meal, some kind and some measure only abridged.

3. Cornelius' and Peter's fast.

3. Not *usque ad vesperam,* not 'till night forbear;' too long that. What say you to (as before not so oft, so here) not so soon as at other times? Put off the time of our repast; make our *molestus cliens* break his hours a little; if not

ad vesperam, as near *vesperam* as we may. Cornelius' fast they call it; he was "fasting at the ninth hour," that is our three at afternoon;—till then. Peter's fast they find, and that is the lowest, he was "fasting till past the sixth hour;" —till then. Thus indulgent she is; for these are not without example in Scripture we see, nor unknown to antiquity. But for antiquity, then they pressed forward as much as they could, and we draw backward all that ever we can. These then or as many, or as much of these as we can, so to make some manner show, some countenance toward it; that if not keep pace with the ancient Church, yet not to give them over clean, not to fall behind them so far, till we lose the sight of them quite, and so fall to abandon *cum jejunatis* altogether. And thus much for this *cum,* this very time, and the manner of *jejunatis,* our fasting in it.

Acts 10. 3.

Acts 10. 9.

And now we have found us a time for our fast, God send us to get a fast for our time, a *jejunatis* for our *cum!* For this *cum* is now come. Here then is the place and time to answer Christ's "When ye fast;" to ask, When fast we? Every one to enter into his own heart and convent himself about the taking of these times, how oft we have taken them. How oft? I would it were come to that. I fear it must be whether we have taken them at all or no? Whether any of them? And if this question should be put us, I report me to our consciences, a many of us, whether it would not appose us to tell when this "when" last was.

But if as I doubt we have not taken them, then I ask, Why have we not? Have we no sins to be censured? Are we in no fear of wrath to come? Our case sure is fearful, if we fear not.

Are our souls so very humble, our bodies so in subjection, we need it not? I marvel it should be so; it should be needful for St. Paul, his body should need chastening, ours none. What, is the Bridegroom alway with us? He with us, and we with Him always? Do we never part? Doth that time never come? Never, all our life long? Yes, yes; we want no times, nor we want no causes, we want wills. Whereof sure we should do well to bethink ourselves better, lest we be out of the Gospel quite. Christ cannot say to us, "When ye fast," if we fast not at all. Somewhat would be

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done sure, if it were but to make Christ speak to some purpose; somewhat, or all that hath been said and all that shall be, is to no purpose. No use of it, of a caution how to do that, we have no meaning ever once to do at all.

I should now come to the cautions, and if God will so I will, but at some other time. But as our times are inclined to leave sensuality to our own, which we would fain have called Christian liberty, we had need to bend and to spend our whole exhortation, not so much against hypocrisy, as for fasting, to keep life in it. As our age falls out, that is not so necessary. Time was when fasting was in credit; and when a thing is in request, then is counterfeiting to be feared, then take heed of hypocrisy. But now when little is attributed to the true, then should I think there needs little fear of the false. So that it were not altogether without reason, as the world goes, not to stand on the latter so much but even let it go, and so men would fast, let their countenances be as pleased them, let them look as sour as they list.

Should I say so, I might well enough for any fear fasting will now be made matter of vain-glory. But that were to extend my commission; I dare not, but leave it as Christ hath left it, and say with the Apostle, *Quod accepi a Domino*,

1Cor.11.23. "What I have received of the Lord," that, and no other thing; and as I have received it of the Lord, so and no otherwise deliver I it unto you; and persuade, exhort, entreat, and even beseech you to do it, but not as hypocrites: and back again, not as hypocrites to do it; not so, yet in any wise to do it, to fulfil, to make good Christ's *cum jejunatis*.

Jejunatis, you know what tense it is. In the present tense He hath put it, for at the present time He requireth it. It is not *cum jejunabitis*, or *cum jejunaturi estis*, when you shall fast, but when you do. He speaks as if He would have us fall in hand with it presently, and make no future fast of it. The *cum* is already come, and we to do it now it is come; to make answer to Christ's "When you fast," with Now we fast, now we are at it this day, commonly called *caput jejunii*, 'the head of it;' to which head I trust we will allow a body, and so make a fast of it.

And even so then let us do. And He That saith it will see it, and seeing it will see it shall not go "without a reward"

at His hands; see, that any hunger or thirst for Him and upon His word suffered shall be satisfied at His Heavenly table, at the great Easter-Day, the day of the last resurrection, where there shall be no fasting any more, but a feast with all joy and jubilee for ever.

A SERMON

PREACHED BEFORE

KING JAMES, AT WHITEHALL,

ON THE SIXTH OF MARCH, A.D. MDCXXII., BEING ASH-WEDNESDAY.

MATTHEW vi. 16.

Or *be not like sour hypocrites.*

Moreover when you fast look not sour as the hypocrites; for they disfigure their faces that they might seem unto men to fast: verily I say unto you, That they have their reward.

Cum autem jejunatis, nolite fieri sicut hypocritæ tristes; exterminant enim facies suas, ut appareant hominibus jejunantes: Amen dico vobis quia receperunt mercedem suam.

[*Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.* Engl. Trans.]

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OUR last year's endeavours were out of the two first words, *Cum jejunatis*, "When ye fast," to settle a true conceit what every good Christian man is to hold both of *jejunatis*, "fasting itself," and of *cum*, the time "when." And that not without great need, the most part seem so faintly persuaded of fasting as if it were no needful part of a Christian man's duty; and of the time, as if Christ's *cum* did never come.

And this we did, as for *liberasti animam tuam*, "to deliver our own souls," so to deliver the doctrine of our Church from a malicious slander cast on it, as if it favoured any way the filling or farcing ourselves at this no less than at other times, and did not require and enjoin a more strict and penitential kind of life at this time than all the year beside.

Wherein if God have so blessed our endeavours that these two points be settled, we may then go forward to the rest, that is "Be not like hypocrites." If we resolve that Christ's "when" shall have a "then," and then fast we will.

The next point is a *caveat,* what we are to take heed of when we fast; that we fast in secret, make no show of it; our fast be to God and not to men, that we fast not for vain-glory as hypocrites do.

I confess I proceed to this second part as to that whereof there is not so much need; and but that I take myself bound to prosecute the text I have begun, I would choose rather to spend the hour in speaking again for the duty to have it done, than to deal with the caution what to eschew in the doing. We cannot get men to it, to fast; what need we then spend any speech how they should not do it, when they do it not?

We divided the text into two parts; one for fasting, the other against hypocrisy. As our times are there is more need to speak for fasting than against hypocrisy. And yet against that too:—God forbid that or any vice should be favoured! but not against hypocrisy in fasting. There is little fear of that. Men "fast not like hypocrites" when they fast not at all.

But you will be pleased to call to mind how we then left, and wherewith we concluded the last year. That we must not think any thing more than needs in any speech of Christ's. That "what we have received of the Lord," that and no other thing, and as we have received it of the Lord, so and no otherwise are we to deliver it unto you. And from Him have we received both *cum jejunatis* and *ne sitis,* the one as well as the other. And so we set forward to *ne sitis sicut,* the caution; yet so as our first caution ever be, we omit not to fast. Not at other times; but not at this specially, when the Church, or rather God by the Church, her ancient order and custom calls us to it.

For when are we look to all this? what time? Why "when we fast:" that "when" is still to be kept in mind, to that we must come. That the ground of all, thither we must return again in the end.

The sum and division.

We say then *cum jejunatis* is the good seed-corn which Christ Himself hath sown. All besides is but chaff to be blown away. And now He takes His "fan in His hand" to fan away this "chaff." For *quid paleæ ad triticum,* saith God in Jeremy, wheat and chaff, what should they do Jer. 23. 28.

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together? These must be severed; one to be laid up in the garner, the other to be burnt with unquenchable fire.

I. 1. The "fan" in these words, *Nolite fieri sicut*, "Be not like." The "chaff" is in the word hypocrites. First then, hypocrisy in general to be avoided.

II. 2. But here is a special kind, *sicut hypocritæ tristes*, "not sour like hypocrites," or "not like sour hypocrites." Not like them.

III. 3. Not like them wherein? In two points upon which the fan goes. 1. Not like them in their *sicut*. 2. Not like them in their *ut*. Not in their manner how; not in their end why. 1. Not in their manner how. Why, what do they? they are all for the countenance, and that they disfigure. In making it their labour to have it appear in their countenance. 2. And why do they so? that so "men may know them for fasters." In making it their end to "be seen of men." These two He fans away.

4. But what if one could find in his heart to fast, and yet would have men see it, and commend him for it, *ad quod damnum*, 'what hurt will come of it?' One would think none; Christ says Amen to it. They make it their "reward, to be seen of men." Why, it shall be their reward, they shall be seen of men, that is all they would have to come. Why this one would never think a punishment; but it is one. And think it not a small one, for though it seem no great harm to receive a reward of praise, yet when we shall lay together how poor a thing it is they receive—man's praise, and how great an one they lose by the means—God's reward, they had better be without it. For when they have that, there is all, all that shall come of their fasting; *acceperunt suam, amiserunt Meam*, "they have received their reward," they have lost Mine; and Christ to say Amen to it, this say I is sure a heavy punishment. Therefore look to it.

And when the chaff is blown away, and the floor purged, when the old leaven which is hypocrisy is cast out; of the rest we are to make our sweet-bread, now against the great feast of our Passover we make ready for.

Lu. 12. 1.

I. The fan. "Be not like."

When we have got past the two first words, when the thing is won and the time, and we resolved that fast we

will, and when we will, and we set ourselves seriously to it; what, is all safe? Will the devil be gone his way? Shall we hear no more of him as soon as he sees us so set? No indeed; but hovers about us still, as if there were yet somewhat for him to do. Our blessed Saviour, when the "Spirit led Him into the wilderness," and He fell to His fast, it is said that "then the tempter came to Him:" so we must make reckoning he will to us. It is exceeding behoveful for us to take notice of this, as they say, to know the length of the devil's chain; that neither full nor fasting we are out of his reach, but he will be busy with us in them both. Attends our feasts, to make "our table a snare;" attends our fasts, "to turn them," as well as our prayers, "into sin." Eating, he is busy with us to make us eat like Esau. Fasting, no less busy to make us fast like the Pharisee. And look what in this in the rest; both alms and prayer too are subject to it. Therefore in and through all, whether we give alms, pray, or fast, to have an eye to him in all. Praying, fasting, giving alms, he leaves us not, gives us not over till he have corrupted the manner, perverted the end; till one way or other he have sent them awry. His first assay is, *ne bonum*, 'we do not that which is good,' we fast not at all; his second is, *ne bonum bene*, 'we do it not as we should,' by putting to it a wrong *sicut*, an undue manner; or a wrong *ut*, an undue end, that so we may do what God commands us for the devil's end. Sure it is not enough to be exercised in doing good, we must look to both the *sicut*, the manner how we do it, and to the *ut*, the end why we do it; or he mayhap go beyond us, and both spoil them and spoil us of our reward for them.

Mat. 4. 3. Ps. 69. 22. Ps. 109. 7. Gen. 25. 30. Lu. 18. 12.

But then again take heed ye be not caught here, and for doubt ye may do it amiss be brought not to do it at all, but let all alone. This is another of his tricks; for his method or manner of proceeding in this point is well worth our observing; *nosse hæc salus est.* It is one of the *profunda Satanæ*, as the Revelation calls them, the "deep fetches, or policies of Satan." For would any man think he would use this text, these very words of our Saviour, "Be not like hypocrites," to draw men from fasting? He doth. For finding here, fasting and hypocrites thus close together,

Rev. 2. 24.

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and so that hypocrites use to fast, he persuades some, and such as ween themselves no fools, to think they cannot fast but they must *ipso facto* prove hypocrites. Set up this for a scarecrow, to raise up a vain fear in them, and so to chase them from it. Will ye fast? God's Lord take heed what you do; do it not! Why? *Ne sitis sicut hypocritæ*, for an you do, "you will be taken for an hypocrite."

And mark the double taking of *ne sitis: ne sitis*, "be not like," saith Christ: *ne sitis*, 'lest you be like,' saith he. Now the belly is apt and easy enough to apprehend any fear in this kind, any opposition or exposition, any thing that makes for it.

Nay hereby he prevails with them, not only to give over fasting themselves, but draws them farther to grow jealous lest every one that fasts be not tainted that way; and lest every one that preaches for it be not justly to be suspected as that way given, as having in him some sparks of a Pharisee. Thus doth he.

And will you see how compendious a way he deviseth to rid us clean of all hypocrisy? Thus: to keep no Lent, not to fast at all; and so he will warrant us we shall be sure to be clear from being any hypocrites. So to avoid hypocrisy he voids fasting quite.

Mat. 12. 24. But what is this but to "cast out devils by the power of Beelzebub," one devil with another? To cast out hypocrisy by gluttony? To cast out superstition with the "profane-
Heb. 12. 16. ness of Esau," who rather than offend his belly cared not what became of his birthright? To bring in *ne jejunetis*, 'fast not,' under colour of *ne sitis hypocritæ*, "not being like hypocrites." To cast out *ne sitis hypocritæ*, 'be no hypocrites,' with *sitis epicuri*, 'die not in debt to your bellies.' The devil's only way to rid hypocrisy by engrossing epicurism.

But alas! what will this avail us! what is gotten by this! Small ease will it be, God knows, for any not to be con-
Mat. 24. 51. demned as an hypocrite, seeing he that "fell to eat and drink with good fellows," in the twenty-fourth chapter after, had "his portion given him with hypocrites," as good a trencherman as he had been all his life-time. So that both come into one room, both lie together and fry together in

one place of torments. And thither it is he would bring us, he cares not whither way. This is his first assay, and much hurt he hath done this way.

I know not how but fasting is laid aside, in a manner clean gone; few or none keep it. How is it gone? What is pretended or given out for it? But for fear of doing that which persons do that are superstitiously given, fear of being like them. For no fear of hypocrisy now; *sicut hypocritæ* is now gone. But by this one precedent, this one *ne sitis sicut*, he can make more. As now in place of "Be not like hypocrites," is come a fear of 'Be not like Papists;' we shall be like Papists if we do. And not to fast is made a *supersedeas* to all Popery, as if that alone were enough to make us truly Reformed. This is all our fear now.

But, *ibi trepidaverent timore, ubi non erat timor*, "There were they afraid where no fear was." This is but a scarecrow neither. 1. First set down this; we must do something that hypocrites and superstitious persons do, or we must give over alms too and prayer as well as fasting, for they have a like *ne sitis* upon them. You shall find *hypocritæ* in at all three. Ps. 14. 5.

2. Then the second; we may do what hypocrites do and yet not do it as they do it. And it is the *sicut*, the manner, not the thing itself, that Christ here excepts too. So that fear is at an end.

3. Lastly, these words being directed by Christ and by Him spoken to His Disciples, by the grace of God all be not hypocrites or superstitious that fast, for Christ's Disciples were neither. We must fast then like Christ's Disciples; we may be of their number. And indeed the truth is, Christ's Disciples are only truly seized of it. Hypocrites do but encroach upon it, or rather on the outside of it, as doth the wolf upon the sheep's clothing. But neither is the sheep to leave or lay down his fleece, nor the Christian man his fast, because otherwhile the wolf is found in the one, or the hypocrite at the other.

In three short words Christ teacheth us a way to answer both. His *ne sitis sicut* will make both fly away as chaff before the fan, and *cum jejunatis* never be stirred, but lie still. Do the hypocrites fast to be seen, do they? and do the Papists fast with opinion of merit? Why, "Be not like hypo-

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crites," but yet fast; nor be not like Papists, no more than like hypocrites, yet fast though. Christ's *ne sitis* will serve for these, and for as many as the devil can devise. Fast not like them; fast like Christ's Disciples, and all is well. And this for his first way of turning Christ's *cum jejunatis* into *ne jejunetis,* upon fear of being like hypocrites if we so do.

But if this way he succeed not to keep us from it but fast we will, then comes he about with a new stratagem. And that by way of good wholesome counsel, that if we will needs fast, we would do it to some purpose; that is, do it so as we may be known to do it in any wise. For to what purpose will it be to do it *in tenebris?* It is no work of darkness, or as good in a blind corner where no man can take notice of it, as if we were ashamed to be seen about so good a work. Nay in any wise, take heed of concealment of your fast, of "hiding
Mat. 5. 15. it under a bushel." And good reason, they be works of light, all three—alms, prayer, and fasting, and so love to be brought to light, to be set on a candlestick, and to be seen. Therefore, as before in our alms he had devised we should call our
Mat. 6. 2. almsfolk about us with a "trumpet;" and as in prayer, that
Mat. 6. 5. we should do it in choice places where folk may come by and see us at it, and to be a good deal longer than ordinary, that so we may seem somewhat singular, and to have more in us than our fellows; so here now when it is fasting-day with us, to get us a fasting-day-face at any hand. For that, except we be somewhat altered in countenance, no man will look at us or mark us, there will be no notice taken of it, and so as good not fast at all; but if it appear in our faces, we shall both get reputation to ourselves, and our profession shall receive credit besides. Thus doth he meddle his chaff, mould
1 Cor. 5. 7. in his sour leaven into Christ's *nova conspersio,* to make us do what God would have us for his own, to do God's work
Joel 1. 14; 2. 15. for the devil's end. "Sanctify Me a fast," as I told, shews there is sanctity in it, a holy duty it is, and he seeks to breed moths in it. For so the Fathers call hypocrisy *tineam sanctitatis,* 'the moth that frets in sunder all that holy or good is;' and so by that means make it a mere moth-eaten fast.

Thus whithersoever we turn ourselves, he meets with us

still. These are his designs; this doth he *diversis itineribus*, 'by contrary ways' seek to circumvent us. First, down he sits in his court, and offers us a license not to keep Lent, to keep what diet we will; and if we refuse it threatens us he will get us presented for hypocrites. But if that move us not, but we stand out resolute for all his scarecrow, then out he comes in a new style, falls to commend us as good orderly men, but withal to advise us friendly to do all so as may be for our best behoof, which is to have it seen in any wise. And, that which is strange, scares us with that in the beginning which he brings us to in the end; even to do that in hypocrisy that before he wished us in no wise to do for fear of hypocrisy. So as upon the matter now it is come to *sitis hypocritæ*, though not in so broad terms, but so is his meaning, Do it like hypocrites to be seen.

II. The chaff. 1. Not like hypocrites in general. [Jer.15.19.]

This is the proper place; here now comes Christ with His fan, and "severs the precious from the vile" with *ne sitis sicut*. And think it never a whit the worse for this *ne sitis*. Alms hath the same before, and so hath prayer the very same, and many a *ne sitis* belong to these and to every good duty. They are not the worse, the better rather for the fanning; they are rid by it of much refuse stuff. And even to this of fasting there belongs more "Be not likes," than one. Not like the Manichees that thought the creatures unclean; not like them whose fast is a commutation of gluttony; not like them that fast to save charges; not like them that make it an *opus operatum*, and so it be done it skills not how with them, it skills not for any *sicut*. Not like any of these. One *ne sitis* serves them all, sends them all going one after another as many as come. *Ne sitis* to them all, and to every or any of them all. And so you shall not need give over your fasting for any of them all. I would fast, but for being like one of these—why, be not like one of these and yet fast notwithstanding.

Not like any one of these. But specially, saith Christ here, not "like hypocrites." Why not like them? For then the Pharisees fasted and their disciples, and John fasted and his disciples; there was then fasting on all hands. And then is the time of hypocrisy; then doth it abound most when things are in request, when most used then is most danger of

[Mar. 2. 18.]

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counterfeiting. And hypocrisy is but a kind of counterfeiting, as I shall shew you. Therefore as those times were, "Be not like hypocrites."

Not like them? and then of all other one would choose to be like, they of all others are most like to fast, they look as if they fasted, they carry their fast in their face, they. Why that Christ likes not, the carrying it in their face; tells us plainly they be not the men we take them for, no true fasters they, they be but hypocrites.

Hypocrites: that is, stage-players.

Hypocrites? What is that? We must needs stay a little to search out the true sense of that word; they be so baited all the Gospel through, there be so many woes cried against them. The word hypocrite is neither English nor Latin, but as a denizen. Originally, it is a known Greek word, and is in that tongue the ordinary and proper name for those whom the Latin term *histriones*, and we in English 'stage-players;' such as in disguised attire and hair present themselves on a stage, and there oft represent those whom, God knows, they are far from, but yet outwardly take upon them their persons as if they were.

And the ground of the word is, they are therefore called *hypocritæ*, for that to give a true judgment of them, you must *ὑποκρίνειν*, 'judge them not by their player's coat above, but by that they are underneath in their own,' when their gorgeous and gay attire is off. That may be gallant and brave, they themselves are it skills not what; peradventure, he that played the Souldan, but a Sowter.

The word in the tongue Christ spake is as much to say as one in a vizor, *assumens vultum*, a 'face-taker,' one that hath got him a taken-on-face which is none of his own nor nothing like it, as in plays and shows the manner is. But we hold us to the word *hypocritæ*. The native sense of the word you see, and it is as if he had said in plain English, When ye fast, be not like these same stage-players. So it signifies at the first. And at the second hand all others which do off of the stage that which they do upon it, and in court, city, or country, carry themselves with other faces than their own, as these do on the stage at play-houses.

[Vide Fragment. Petron.

The heathen man long since observed, that *Mundus scena*, that in his conceit 'the world for all the world was like a

stage or theatre,' scarce a true face in it, all in a manner personate; and the actions in the world not much unlike to their acting of their parts in the acts and scenes of a stage-play; but our Saviour Christ He goes farther, He tells us here of a stranger matter. That there want not that make His Church a very stage, and play with religion, and play religion and every part of it, so carrying themselves in things pertaining to God as if they had some play or pageant in hand. It is but too true this. If you will set up a stage, I will find you actors for it enow. [Comp. Shaksp. "As You Like it." act 2. sc. 7.]

Will you see alms played? Out comes Judas sagely, with a sentence in his mouth, *ut quid perditio hæc?* "Alas it would have been better bestowed upon a many of poor people, why should there be such waste upon Christ's head?" right the supplication of beggars. Mat. 26. 8. John 12. 5.

Will you see prayer played? Look upon the players in the twenty-third chapter after, that under colour of "a long prayer" now and then prey upon the houses and goods of a sort of seduced widows, and make as good gain of their prayers as Judas would have done of his alms. Mat. 23. 14.

But sermons go away with it now, the Church is then full, and God knows a few true hearers; the rest are but a sort of sermon-hypocrites. The scene is in the thirty-third of Ezekiel; "O let us go hear the word," and the Prophet adds, "so was the fashion then," and for fashion it was. And thither they come, and when they are come here sit they, but their heart is elsewhere wandering where it will. Either they attend not, or if they do it is to make jests. Or, at the best it is but as "they hear a song of one that hath a pleasing voice," and no more comes of the sermon than of the song. Or if you love the New Testament better, there have you in the sixth of Mark Herod sending for John Baptist oft and hearing full devoutly, till for a *non licet tibi* in one of his sermons, he made his head fly off his shoulders. And in very deed, the marriage at Shechem, and the circumcision for it, Absalom's vow, Jehu's sacrifice, what were they but very plays, mere masks, imitations of him that is *Roscius in scena,* 'the master hypocrite of all,' who in the Old Testament got him on a mantle and played Samuel at Endor, and in the New got him wings and bright raiment, Ezek. 33. 30, 31. Ezek. 33. 32. Mar. 6. 20. Mar. 6. 28. Gen. 34. 13. 2 Sam. 15. 7. 2 Kings 10. 18. 1 Sam. 28. 14.

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and came forth "transformed into an Angel of light?" To whose company they belong, and whose they are that get them St. Paul's *μόρφωσις εὐσεβείας*, "the vizor or mask of godliness," and make of it St. Peter's *περικάλυμμα κακίας*, "a cloak or cover for every bad intent." They do no better but even play religion; and of this scenical, theatrical, histrionical godliness, there is good store abroad in the world; God grant it be not found in Israel! Be not then like stage-players when about any religious act, not when about any.

2 Cor. 11. 14.
2 Tim. 3. 5.
1 Pet. 2. 16.

Not like them in fasting.

But of all parts of religion, our Saviour here may seem to have made choice of the worst. To say, When ye fast, be not like players—not then of all times. For a play and a fast suit not. A play is lightly had at feasts. Men when they fast are in heaviness; these agree not well. Well as evil as they agree, for all that fasts have been played too. There was a fast played to get Naboth's vineyard; it cost him his vineyard and his life too. There was another played to have got St. Paul made away. And they say, there was one played against the fifth of November, and a procession too, and all to have made us all away. From such fasts-playing the Lord deliver us! But so you may have a fast played too for a need.

1 Kings 21. 9.
Acts 23. 14.

2. "Not like sour hypocrites."

That we may not marvel, these hypocrites that play in fasts Christ tells us are a special sort by themselves. "Be not like hypocrites" at all, but of all other not like them. Why? the common sort of hypocrites abroad seek to put on a better face than their own; but here have you a monster, *exterminans vultum*, 'outlawing, as it were, and banishing his own natural countenance;' *ἀφανίζω* is Christ's word, 'defacing his face,' as you can hardly know it is he; taking to himself a worse face far than ever God made him. To lay on a little, I wot not what, to the end to look the more fair, the better coloured, of a clearer complexion, that is not strange; but to affect a look more dim, more hollow, more evil-favoured, and to beleaven his face to that end, that passes, that is a new kind of hypocrisy *per se*, 'a kind by itself that.' Yet such there be. There were that "wore a coarse garment to deceive," saith Zachary; so there is not only gay but ragged hypocrisy. And there were, saith Christ

Zec. 13. 4.

here, that rough-cast their countenance, and that to deceive too. That there is not only *fucus,* but, *fermentum pietatis,* 'not only fleering but lowering, not only well-complexioned but pale-coloured hypocrisy.' Such are they that play in Christ's fast here; *tristes, torvi, austeri,* the word is σκυθρωποὶ, which is properly 'the look of a wild beast,' a lion or a bear robbed of their whelps, grim and ghast, one would be afraid to look on them. These would Christ have us not be like, as indeed who would be like them but such hypocrites as they?

Not like them? Why how do they? *Exterminant vultum.* We begin with *vultum.* The hypocrite's whole labour is but his look. Blame him not, for he is nothing but look; nothing but face and case, but a very outside only. As for any inward matter, he never looks after. 1. Not like them in their *sicut,* their manner.

In which point, they suit well with players whose names they bear. It is a very fit resemblance for them that are nothing but resemblance. In the very true and lively person of a Prince, the outward pomp or show is the less part by far. The regal qualities, the princely virtues are they we chiefly admire; a religious heart, high wisdom, heroical courage, clemency, like that of God without measure or end. In him that plays the King it is quite otherwise. No royal quality is required at all, no princely virtue needs, he never cares for them. But gesture and gait, the carriage of his countenance, to say his part, to pronounce and to act it well, that is all that is cared for by him, or that is looked for at his hands. And even so it fares here; "contrition of spirit, a broken heart, unfeigned humility, truth in the inward parts;" — these are most requisite in the true fast. It skills not a whit for any of these in the stage-fast; so he can set his countenance well, have the clouds in his forehead, his eyes somewhat hollow, certain wrinkles in his cheek, carry his head like a bull-rush, and look like leaven, all is well. As for any inward accomplishment, he never takes thought for any. *Vultum* only is it, he goes no farther. Only to be like, to be *sicut,* as one, though indeed none. Ps. 51. 6. 17.

But why do they take all these pains to disfigure themselves? That do they *ut videantur,* "that they might be 2. Not like them in their *ut,* their end.

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seen of men," and seem to men, appear to them in the likeness of such as fast indeed. The "leaven of hypocrisy" in their looks is from the love of a *videantur* in their hearts. Vain-glory, the ground of hypocrisy ever. And here now they match again. The hypocrite's end is as the player's end, both to be seen. You never see the play begin till the spectators be come, so many as they can get; nor no more shall you see this fast acted, unless there be some to eye and to note it. He will not fast on the ground, there must be a stage set up for him, where, I dare say, they wish the scaffolds full to see them, the more the better.

Both match in *videantur*, and it must be *ab hominibus*, "of men." Angel's eyes, God's eyes, will not serve the hypocrite's turn. Other eyes then there must be entreated to gaze on them, or ye get no fast.

[Vid. S. Bernard. in Psal. Qui habit. Serm. 14. circ. med.]

Why is there any harm in men's eyes, that they may not see, nor we may not be seen of them? *Vere oculi hominum*, saith Bernard, *basilisci sunt bonorum operum:* 'now truly there is in men's eyes venom like that of the cockatrice to infect our well-doing with a well-weaning of ourselves.' O now I am seen! *O ego quantus sum mundo censore!* 'O what a holy mortified man am I taken for!' It troubled alms before, this, it troubled prayer, and now fasting; it troubles all. In all this is the point, this is the *ut*, to be "seen of men." Not that it is unlawful to be seen well-doing; you will easily put a difference between to be seen to do well, and to do well to be seen; between *facere et videri*, and *facere ut videare*. Do and be seen may be casual, never thought on by us. Do to be seen, that is the *ut*, and that *ut* is it, the very end we do it for, and otherwise we should not do it. It happens otherwhile, many good people do well, and are seen so doing as it falls out, but beside their purpose quite. But none save this masked crew sacrifice themselves and their fasts to the eyes of men, and do what they do for no other end but that.

You shall easily discern them. You shall not get one of them to do as Christ did, get Him "aside out of the way into the wilderness," fast there—no. Christ was not so well advised to do it there, in a desert desolate place where there nobody to meet Him or see Him at it. They be all for the

Mat. 4. 1.

eye, these; a perspective fast, or not at all. Nothing out of sight, never by their good-will where nobody to look on. *Jejunium oculare, ὀφθαλμονηστεία,* this. The heathen man said well; *Ergo iste in tenebris non servaret hominem,* 'such a one would not be entreated to save a man's life in the dark, if he might;' not but by torch-light. For all is lost, he is clean undone if nobody see or look upon him. Lu. 5. 16.

Well if it were the "Spirit of God led Christ into the wilderness" to fast there like an hermit, you may well know what spirit it is that sets one up a stage there to fast like an hypocrite; to be seen then is their *ut,* the very butt they aim at. Lu. 4. 1.

And wherefore to be seen? In the play that they may have a *plaudite;* so plain, as they even crave it in their last words. So in this eye-serving fast seen they must be; and why must they be seen? To be given out for Such an one is a great faster. And why that? "That men seeing that good work of theirs might glorify God?" No indeed, but them; the earthly child, not the "Heavenly Father." And mark it when you will; there is no animal so ambitious, no chameleon so pants after air, as doth the hypocrite after popular praise: for it he fasts, and so hungry and thirsty he is after it as you shall hear him even beg for it. *Honora me coram populo hoc,* saith one of them—it is Saul; "O grace me, for the love of God seem to honour me in the people's eyes." *Loquimini in auribus populi hujus,* saith another—it is Abimelech; "O give it out in the people's ears I am thus and thus." Mark: the "people's eyes," and the "people's ears," for hypocrisy is ever popular; for their, for men's applause, all in all. [Vid. Hor. Ep. ad Pis. 155.] Mat. 5. 16. 1 Sam. 15. 30. Jud. 9. 2.

Nay then will ye hear them expostulate for it, and that even with God Himself? "Wherefore," say they in the fifty-eighth of Esay, "fast we and Thou seest it not?" So they would be seen. And why do we pinch and punish ourselves, "and Thou regardest it not?" So they must be regarded, or they will not take it well. To be short; "the putting forth of the finger," as Esay there calls it; or as the Poet, *Digito monstrari,* 'to be pointed at,' and *dicier Hic est,* 'and said Look ye, there he goes;' to have it whispered, 'That is he;' to be magnified up and down the people's Isa. 58. 3. Mat. 6. 5. [Pers. Sat. 1. 28.]

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mouth, that is even the *consummatum est* of all this stage-devotion.

Which very point makes the fast loose, and indeed makes it to be no fast at all; they extermine their countenances so long that they extermine fast and all. This very *ut videantur* makes that it seems to be, but is indeed none. For in the

Ps. 69. 10.

true fast it is as David saith of his, "I sorrowed and my soul fasted;" it is an humbling of the soul. Else, if it go no farther than the body, it is a fast without a soul. But these, though their stomachs be empty, yet their souls do feed and feast all the while. *Nam est quædam sagina laudis*, saith the heathen man, 'praise will feed and fill both.' And it is our meat and drink, and so we call it that we take delight in.

Isa. 51. 21.

And sure, if Esay be right, that one "may be drunk and no cup come at his head," it is like possible one may surfeit and yet no meat come in his belly, and with pride both. As for meat and drink, the devil never takes any, keeps a perpetual fast for that matter; but feeds on pride as one doth on his meals, and surfeits that way as much as any epicure. And even so, for aught I know, one may eat and drink no more than the devil, and yet be as proud as the devil—why not? So as upon the matter, their fast is but even the devil's fast and no better.

Fasting then being an act of humility, if the devil can make it matter of pride, *habetur propositum*, 'he hath what he would,' he will give you good leave to fast and spare not. And even matter of pride he makes it. The Pharisees, whom Christ would have us *non sicut*, they were in their own conceits the *non sicuts* of the world. They tell it God, *non sicut alii*, "not like other men." Others did but fast once a week,

Lu. 18. 12.

if that; they twice, and never missed. And in the Ecclesiastical story, there is a rare example of it. He, that same John the Patriarch of Constantinople that first took upon him the proud title of Universal Bishop, that very man was called and known by the name of Ἰωάννης ὁ νηστευτὴς, *Joannes Jejunator*, 'John the great Faster.' So pride will grow of fasting. Being then ordained to take down the soul, if he can bring it to puff it up, and so turn our fast into sin, that is even a fast of the devil's own choosing. One which, he is sure, God will never look at. The Prophet gives

[Set over the See of Constantinople in 582, and died in 595.]

the reason; "if we fast for men's eyes, we fast for men not for God." If we fast for our own praise, we fast for ourselves not for God neither. Now what God should reward should be done for God. And with God a righteous thing it is to put men over to receive their rewards at their hands for whom they fasted, that they pay them their wages that set them on work; for at His hands they are likely to receive none, seeing for Him they did it not; He was not the *ut* of their fasting. And this is the last point. As before not like them in their *sicut*, so not here in their *ut* neither; neither in their manner nor in their end. Zec. 7. 5, 6

III. The danger of it. "Verily they have, &c."

Suppose now, one may be so in love with the praise of men as he is altogether out of love with an invisible fast, and must needs look a little that way, what harm will come of it? *Amen dico vobis quia receperunt mercedem suam;* this must needs be their punishment, for there is none other but this. And sure, as strange a punishment as you shall read of, to say "Amen" to that one desires, to say one "shall receive a reward." Can it be a punishment to receive, to "receive a reward," and a reward of our own desiring? It is surely none. You do it to be seen, you shall be seen to be praised; why, you shall be praised; this is your end, your end be it. You hunger and thirst for men's praise, fain you would have it, you shall have it; there it is, take it to you, much good do it you with it. Call you this a punishment to receive a reward, to have one's desire? Surely it seems but an easy one, if it be one.

True, if the reward be worth the while first. And secondly, if by receiving it we forfeit not one incomparably greater. But in these two cases, 1. If the reward be but some slight thing little worth: 2. and then, If by getting it we lose another above all worth, then have we no great cause to rejoice at our receiving; then, instead of a reward, it is a punishment say I, and that an heavy one, whensoever both these cases meet.

I. Their reward, popular praise, is slight.

Now both these cases meet here. First, it is but a poor thing they receive. Shall we value it as it is? I mean this goodly reward of popular praise which they so itch after. What is the popularity but a sort of men nothing judicial? Not one among a hundred. Not praising but out of

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passion, lightly if that; and not constant in that passion neither.

1. As not judicial.

Praise if it be judicial is somewhat worth, and so worth the desiring. The popular is not so. Christ saith, "They
Lu. 6. 26. have always spoken all good of the false Prophets:" as for the true, they have ever followed them with all disgrace; and then, what judgment is there in them? Christ Himself, will ye hear their verdict of Him? Some there was said, "He was a good man," but some other and the greater sum
John 7. 12. said, "No, but a very seducer, a cozener of the people;" and then who can think there is any judgment in them? In the nineteenth of the Acts the whole multitude was together,
Acts 19. 28. 32. and when Demetrius had set them in for "two hours together they never left crying, Great is Diana; and the most part of them never knew why they were come together," nor why they cried so; and then, what judgment is there in them? No sure; out of lightness of mind, out of passion it is, they praise or dispraise, magnify or vilify a man, for the most part.

2. Not durable.

But is this, be it passion or what it will, of any endurance? will it hold? No indeed; *sicut luna mutatur*, 'every new moon a new mind,' nay every quarter. No better witness
Mat. 21. 9. of this than our Saviour Himself, Who heard "Hosanna in
Mat. 27. 21. the highest," and "not Him but Barabbas," both within the
Joh. 18. 40. Acts 28. 4. 6 space of a sevennight. St. Paul's was yet shorter, for he was first a "murderer," and suddenly a God and no less, in a manner "with one breath." There is their constancy; this, the hold you can have of it. No lock nor key to shut up our reward in, no *tenendum* to our *habendum*, to hold it when we have it. And who then would much esteem it?

But say they were both lock and key, yet what is praise but words? and words but wind? what is speech but breath? breath but air? *tenuissimus fructus*, 'a thin reward,' God wot. For what is more thin than air? This is sure no great
1 Cor. 4. 3. reward. *Mihi pro minimo est;* so Paul makes but a minim of it we make so much of.

2. It is their final reward.

And yet even this, slight as it is, were it only to receive it and that were all, there were no great hurt in it. But now comes the hurt; for when it shall come to this that we are so to receive it as in full payment; for so it is, not ἔχουσι,

'have it,' but ἀπέχουσι, 'have it for all,' that ever they shall have; so to receive it, *tanquam mercedem*, as it shall be our last pay, our final and full recompense and satisfaction for all that ever we have done—then it goes hard.

And that is it Christ meaneth, and that is it every good mind feareth; that here shall be all, a few good words, a little warm breath, a blast of vain praise, of a sort of vain men. And when we have this, we have no more for ever to receive or look for besides this. That as Christ tells us, in the first verse of the chapter, this *acceperunt* infers an *amiserunt; acceperunt suum* here, an *amiserunt meum* elsewhere. And that, where of all we would least be without it. That the receiving of this cuts us off from another infinitely above and more worth than this. The reward we receive, nothing less to be regarded; the reward we lose, the damage we incur, nothing more to be feared. Lay these together, *mercedem juxta mercedem*, we shall find it a punishment, such a punishment as no man would ever wish his very enemy more.

Of this "Amen" here, of these words, "they have received their reward," you shall read in St. Gregory, that never did any saying so sound in his ears, so run in his head, reign in his heart, work upon his conscience, as he deeply protests as did these. This he took for one of the most fearful sayings in the whole Bible; that what he did here receive, were it praise or preferment or what other earthly thing, it should be his last receipt, his final reward, his portion for ever, his Amen: for Amen is the last word, we know, that ends all. For so are we in a manner proceeded against, and deprived of all hope of farther reward, at the last great receipt of all.

The praise of men which we here sought and found shall deprive us of hearing, *Euge serve bone*, one syllable whereof is more worth than all the panegyrics that ever were. And not only of that but of *Intra in gaudium Domini* besides, much more to be esteemed than all the *euges* in the world, nay, than the world itself. That the winning of one shall be the losing of the other. Mat. 25. 23.

And now judge whether this receiving be not a loss invaluable, this reward a punishment insufferable, this Amen

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to be prayed against of all. Nay, whether there be any so penal a punishment, so heavy a censure: this shall be your punishment, that this shall be your reward, and never more but this.

For do but ask; why do they this wrong to their faces? To seem to men to fast. And what then? Then they shall be "commended of men." And what then? Nay, there is all. And God comes to a point with them; saith, Let them be commended for it: and they have no wrong, they making it their end, if God make it so too.

To punish one by his own desires, to say, as God doth in Hos. 8. 11. Osee, "Because Ephraim will have altars to sin, they shall be to sin;" because you make this your reward, it shall be your reward, take it for your reward; to say, So be it, to have our fast conclude with the hypocrites' Amen;—no more fearful punishment in the world.

The application. "Knowing then this fear, we persuade, exhort, entreat" 2 Cor. 5. 11. men, and no otherwise than Christ here doth, to fast. And the *cum* is now come; now then to do it. Not to do it as these, yet in anywise to do it To fast to God, not to the world; to our own hearts, not to other men's eyes; to conscience, not to form. Not to set us up a stage to do it, but with Christ to do it apart "in secret." And think not if men see it not, it shall not be seen, be it never so secret, that you shall do it without witness. Beside the witness, *testis in corde*, set by the heathen man at a thousand wit- Job 16. 19. nesses, there is, as Job calls Him, *Testis in Cœlo*, "One in Heaven Who sees it," needs no light to see it by; Whose theatre is the dark, and beholds us as clearly when the candle is put out as when it burns. Fast then, do it to be seen of Him; and being done not for men but for Him, Him shall you be sure of to cast His eyes to look on it to like it, to regard it and reward it both.

So much doth Christ undertake in the verse following, and that in His Father's Name, and seals it with His "verily," that most certain it shall be so. Our secret fast shall have His open reward. It may be, even here Isa. 58. 8. upon earth He will "make our light break forth as the morning." If here He do not, there He will. The less Mat. 25. 21. earth answereth the more Heaven reserveth. *Euge serve* 23.

bone in that day is another manner praise, if praise be it; *Intra in gaudium Domini*, another manner reward than earth hath any. Both together *Merces magna nimis*, Abraham's reward, an "exceeding great reward;" *sed non ascendit in cor hominibus*, it exceedeth the heart of man to think how exceeding great.

Gen. 15. 1.

1 Cor. 2. 9.

Which reward, Almighty God grant we may set before us, and seek it in all our doings; so seek it here on earth in this life, as we may there find it in Heaven in the life to come, to our endless comfort and content, through Christ our Lord!

A SERMON

PREACHED BEFORE

KING JAMES, AT WHITEHALL,

ON THE TWENTY-SIXTH OF FEBRUARY, A.D. MDCXXIII.,
BEING ASH-WEDNESDAY.

MATTHEW iii. 7, 8.

O generations of vipers, who hath forewarned you to flee from the anger to come?

Or *repentance.* *Bring forth therefore fruit worthy amendment of life.*

Progenies viperarum, quis demonstravit vobis fugere a ventura ira? Facite ergo fructum dignum pœnitentiæ (vel, Proferte igitur fructus dignos pœnitentia).

[*O generation of vipers, who hath warned you to flee from the wrath to come?*

Bring forth therefore fruits meet for repentance. Engl. Trans.]

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To speak of repentance at the time of fasting, or of fasting at the time of repentance, is no way out of season; as tree and fruit they stand. Of these fruits, fasting is one. And this we now begin, a worthy fruit, ever from year to year religiously brought forth in the Church of Christ. That we go not from one when we fall upon the other. The time of repentance will fall out to be a *cum jejunatis.*

Repentance is here brought in, and presented to us as a tree with fruit upon it. The tree of God's planting, the fruit medicinable, of the nature of a counter-poison against our bane taken by the fruit of another tree. The fruit of the
Gen. 3. 6. forbidden tree had envenomed our nature, the fruit of this tree to expel it, to recover and cure us of it.

Now this metaphor of trees and fruit puts us in mind that the manner of fruit-trees is, once a year they bear fruit. All do so, once at least; and if all, this tree likewise within the same compass, to bring forth hers.

And though at no time repentance comes amiss—good all the year long, it may be taken every day, for repentance would be as familiar to us as sin itself, and as the one so the other daily; yea at some time more than other, and at this time most proper, for then we have special use of it. That the body and the soul may keep time; and when we take physic for the body, we may do it likewise for the other. If all were well known, of the twain the soul hath more need.

This medicine is to be taken fasting, as the rules of physic are, and as medicines use to be. Men come neither eating nor drinking to take physic; when we will take that, we take nothing else. Thus fasting is a friend to physic both of soul and body. When we repent, no man will advise us to do it upon a full stomach, but *cum jejunatis.*

Of this tree and fruit God knowing the great need we have hath a special care we be not without it; that it be planted and growing still in our gardens, and that it bear us fruit whereof we have so continual use. As that in Paradise was termed the forbidden fruit, so may this as truly the fruit bidden, it is so enjoined, so called for of us.

And that first called for and before all other, as the first-fruits of the spirit returning to God. There was a first commandment in the Law; this, I may justly say, was the first commandment of the Gospel. Mat. 22. 36, 37.

Go no farther but even where we are, where the book opens: St. John is at it at first. It is his very first word, "repent," *sermo in apertione oris,* 'the opening of his mouth.' So begins he, and so begins Christ; takes it up after him, word for word the same; "Repent, for the Kingdom of Heaven is at hand;" neither more nor less. It is the "first-fruit of their lips," both. And as our Saviour Christ began with it Himself, so gives He it in charge to His Apostles, they with it to begin likewise. Both when He sent them to preach to the Jews first, and again after when at His Ascension He renewed and enlarged their commission and sent them "to all nations." That repentance first, first that, and then "remission of sins" after, should be preached in His Name. Mat. 3. 2. Mar. 1. 15. Mat. 10. 7. Lu. 10. 9.

Which was accordingly by them pursued. Ever they stood

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on it as the ground-work, the fundamental point of all the rest. So it is expressly termed, "the foundation of repentance from dead works." On which foundation, would God more cost were bestowed! that while we are busy aloft on the scaffolds in our high points the groundsills of religion decay not for want of looking to. To lay them surely; which St. John doth here, and we may all learn of him.

Heb. 6. 1.

Mat. 3. 2.

For having began above at the second verse with his *pœnitentiam agite*, when he saw in the throng of his auditory divers Scribes and Pharisees, hypocrites, he knew where they would be straight;—we should have an *agite*, a repentance with a penitential face and all acted. Repent? Yes in any wise that they would, and could do it full well and never trouble themselves with any such matter as fruit. This made him lay it a-new, to his *agite* to put a *facite*, to *agite pœnitentiam*, a *facite fructus*. Else he disclaims fruitless repentance. It is none of his; it will do them no good, it will never quit them of the "wrath to come."

Mat. 3. 7.

Where we see the good of repentance, what it is; to free us from *ira ventura propter peccata præterita*, which theirs will never do, which none will ever do, unless beside *pœnitentiam agite*, that is the act, there be also *fructum facite*, matter of fact besides, some real fruits. And St. John asks, Who did it? and marvels much that any should do it; teach them any other way how to escape "wrath to come." Tells them directly there is no other way, but that they do but beguile themselves, while they vainly imagine to slip through God's wrath with this fruitless, formal, slight kind of repentance.

If they will go to it indeed and do it, and so do it as it may be available to rid them of "wrath to come," then must it not be barren, but "bring forth," and that "fruit," and that not such slight and slender fruit as they commonly post it over with, but "worthy fruits," and such as may well beseem "repentance" indeed.

The sum.

The points we are to take into our consideration are; 1. that there is "wrath to come," 2. but it is yet but "to come." That it will come. There is no falling into it when it comes, nor no abiding till it comes. Fly from it we must,

and fly from it we may. It may be fled from is in the text, we may be shewn a way how. Who shall shew it us? That will St. John here, who well can; he was sent to prepare it. But it seems we may be shewed a wrong way too, the Pharisees' way; but St. John's is the right. He that takes any other, the "wrath of God" will come on him, which is to come upon all impenitent sinners.

All which may be reduced to these two heads, which St. John would have imprinted in them and us. 1. There is no flying God's wrath but by a true repentance. 2. There is no true repentance without fruits, and those worthy and well-becoming it. "Bring forth fruits," therefore. The division.

Of which words there is not any one waste or to spare. Every one of them is *verbum vigilans*, as St. Augustine speaks, 'awake all;' never an one asleep among them. Each hath his weight. Nor never an one out of his place, but, as Solomon speaks, "upon his right wheel," standing just where it should. We will take them as they lie. I. "Bring forth." II. "Bring forth fruit." III. "Bring forth fruit therefore;" Wherefore? That you may "fly the wrath to come." There will that fall in. It is the only true way; let no man teach you any other way to fly it. IV. Then, "fruits of repentance." And if repentance bear fruits then it is a tree. 1. Of the tree then first that bears them. 2. Then of the fruits it bears; repentance's fruits. V. And last that they be "worthy fruits of repentance." "Bring forth fruits therefore, &c." So fall they in order of themselves. To order them otherwise were but to disarray them and do them wrong. Pro. 25. 11. [See Cruden.] I. II. III. IV. V.

"Bring forth." At which at the very first, we shall have some sticking, as the world goes. All in carrying in, little in bringing forth. For to take our age at the best, and our ordinary professors in the prime of their profession, and this is our virtue, we carry well in, we are still carrying in; but nothing or as good as nothing comes from us, bring we forth. So this word comes very opposite to our times. All our time is spent in hearing, in carrying in repentance seeds, and other good seeds many. All in hearing in a manner, none in doing what we hear; none in bringing forth repentance, or any other good fruit. I. "Bring forth:" carry not in.

At Athens they said to St. Paul; *nova quædam infers* Acts. 17. 20.

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auribus nostris. It is our case right—*infers auribus,* but it is an *infers* without a *profers,* any proffers at all. In at our ears there goes I know not how many sermons, and every day more and more if we might have our wills. *Infers auribus,* into the ears they go, the ear and all filled and even farced with them, but there the ear is all.

1Cor.12.17. It puts me in mind of the great absurdity, as St. Paul reckons it. What, "is all hearing?" saith he. All hearing? Yes; all is hearing with us. But that all should be hearing is as much as if all one's body should be nothing but an ear; and that were a strange body! But that absurdity are we fallen into. The corps, the whole body of some men's profession, all godliness with some, what is it but hearing a sermon? The ear is all, the ear is all that is done, and but by our ear-mark no man should know us to be Christians. They were wont to talk much of Auricular Confession; I cannot tell, but now all is turned to an auricular profession. And, to keep us to *proferte,* our profession is an in-ing profession. In it goes but brings nothing out, nothing comes from it again.

But *proferte,* "bring forth," saith St. John, be not always loading in. And there is reason for it. As there is a time Mat. 13. 3. for *exiit qui seminat seminare semen suum,* in the Parable, wherein the sower goeth forth and carrieth with him good Ps. 126. 6. seed and casts it in; so is there a time too, saith the Psalm, for *rediit messor ferens manipulos secum,* that the "reaper comes back and brings his sheaves with him," the sheaves which the seed he carried in "brought forth." But with us it is otherwise. For a wonderful thing it is, how many sermons, and sermons upon sermons, as it were so many measures of seed, are thrown in daily, and what becomes of them no man can tell. Turn they all to wind? or run they all Hor. Ep. I. 1. 75. through? for fruit there comes none. *Omnia te adversum,* all in; *nulla retrorsum,* none out. It went hard, saith Aggai, Hag. 2. 16. when "for twenty measures of seed there came but ten of grain"—but half in half; why we should think ourselves Isa. 5. 10. happy if that were our case. Nay it was worse with Esay, an homer of seed yielded but an ephah of corn, that was but one in ten. It were well with us might one but say that, for that were somewhat yet. To be wished we might see more, but till more come, see but even that.

Now that ground, saith the Apostle, that receives such a quantity of seed and returns no more for it, is near a curse. And that tree, saith the Gospel, that was well leaved, and no fruit found on it, was so near, that it had a curse. And those ears that have I know not how many sermons and lectures, and all in a manner *sine fructu*, without any fruit that can be seen, are not far from it, from a curse. Heb. 6. 8. Mat. 21. 19.

Which I would not have drawn to be spoken any way against hearing, but against our evil-proportioned hearing; not to slake our devotion in receiving good seed, but to make a conscience in some degree to proportion our fruit to our seed; to reduce our *inferte* and our *proferte* to some analogy. For if there be an analogy of faith, so is there of hearing also; sure if the body thrive not with it, and yet be always hungry, it is no good sign. It is a disease which they call *βουλιμία*, or *canina appetentia*, and would be looked to.

Well, there hath been old carrying in, and little else; let us have some bringing forth another while. Be not always lading in, "Bring forth" somewhat; else we stumble at the very threshold of the text, and are not come to the first word of it, *proferte*, "Bring forth."

II. "Bring forth fruit," not leaves.

"Bring forth fruit." With much ado at last somewhat there comes. Forth they bring, but what is it? It is well known trees bring forth somewhat else before fruit. And somewhat brought forth there is, but it is but leaves. Fruit it should be, leaves it is; there is all our product. So that here we shall be stayed again. Leaves come of the kernel as well as the fruit; so doth chaff of the seed, as well as good grain. What of that? We plant not for leaves, nor we sow not for chaff. We count that no bringing forth. *Quid paleæ ad triticum?* saith the Prophet; and *quid foliis ad fructum*, may we say? It is not chaff or leaves, fruit it is we are willed to "bring forth." Jer. 23. 28.

Vitis frondosa Israel we find in Osee, and *ficus frondosa* we have in the Gospel. A vine and a fig-tree that brought forth both, and so passed the first, but stumble at this second, for fruit it was not; but as for leaves, well taken both, store of them. And so to many a tree shall Christ come among us, and find leaves possibly, but that will not Hos. 10. 1. Mat. 21. 19.

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serve. It is "bring forth fruit." What became of Osee's vine, we may there read, what of the fig-tree we all know.

Mat. 3. 8.

What the leaves be.

Will you know what these leaves be? St. Augustine tells us, no man can do it better; It is to hear a sermon, and to praise the preacher: there comes somewhat, some leaves. His words are: *Audîstis, laudâstis; Deo gratias! semen accepistis, verba reddidistis. Laudes vestræ gravant nos potius, et in periculum mittunt. Toleramus illas, et tremimus inter illas. Tamen fratres mei, laudes vestræ folia sunt; modo fructus quæritur.* 'You hear, and you commend,' saith Augustine; 'well, thanks be to God! good seed you receive, good words you give back. These good words profit us not, peradventure do us hurt otherwhile. Bear with them we must, tremble at them we should. Yet when all is done, good brethren, good words are but leaves, and it is fruit, fruit is it we preach for.' Not the fruits of your lips, they be but leaves; but *fructus operis*, that fruit.

Now if you mark what it is our best sermons bring forth, we shall easily observe the most is a few good words of some point or other in the sermon, handled peradventure not amiss; and, hear you, well if that; but if that, look for no more, there is all. And this leaf it lasts not long neither,

Jon. 4. 7.

fades quickly, as did the leaves of Jonah's gourd; one day green, the next dry.

And is this the fruit of our labours? Is not this the

Mat. 6. 2.

Pharisees' *accepistis mercedem vestram?* If the fruit of our labours be but the fruit of men's lips, we are like to make

Pro. 11. 29.

but a cold reckoning of it, "to inherit the wind." As if we came hither to bring forth a leaf of praise, to preach art and not spirit; art to draw from men a vain applause, and not spirit to bring forth the fruits of the Spirit, fructifying to newness of life by *fructus facite*, fruit that may abound to your account and ours, yours that did, ours that preached to have them done.

The only true praise of a sermon is, some evil left, or some good done upon the hearing of it. One such fruit so brought forth were a more ample commendation than many mouths full of good words spent and copies taken and printing, and I wot not what. And sure it is, on whom a sermon works aright, it leaves him not leisure to

say much, to use many words, but makes him rather full of thoughts. And when all comes to all, *fructus factus,* 'the deed done' is it. And it is no good sign in a tree when all the sap goes up into leaves, is spent that way; nor in an auditor, when all is verbal that comes and nothing else —no reality at all. Acts 2. 37.

St. John himself in the next words following tells us, the fruit he means, it is not *dicentes;* and "begin not," saith he, "to say," for it is no matter of saying, either to yourselves or to others. This is but a green leaf, and with the fruit doth not amiss, without it is little worth. It is not repentance in the leaves but with the fruit he calleth for. Mat. 3. 9.

I will shut up this point with St. Augustine's prayer before one of his sermons, that God would vouchsafe *quod utiliter meditatum est cor meum,* 'what my heart hath profitably thought on' to bring it thence into my tongue, and from thence into your ears, and from thence into your hearts, and from thence into your deeds; that so all may end in *proferte fructus,* "bring forth fruits."

III. "Bring forth fruit, therefore." The root of reason.

Proferte fructus igitur. Igitur every where you find, slip it you must not; the whole weight of the sentence lieth upon it. There is in it the ground and reason wherefore, and so is indeed the root all these fruits must grow from. And the Prophet's rule is, to look to the "root downward" before to the "fruit upward." First then, to find a wherefore for this therefore. "Therefore" is the known note of a conclusion: then must there be a syllogism, and here it is, *quicunque vult,* "whosoever of you will fly from the wrath to come, he is to bring forth fruit worthy of repentance;" but you are all of this mind, that you would "fly from the wrath to come; bring forth fruit therefore." Isa. 37. 31.

Flying from the wrath to come.

We must then cast our eye back to this "flying from the wrath to come," which is the *medius terminus* or *cardo,* whereupon all the argument runs, and the very life of the whole inducement. There is "wrath to come;" that must you "fly from;" fly from it you cannot but by this *igitur; proferte fructus igitur.*

Many are the therefores why we should repent, and of diverse natures. "The goodness of God," saith the Apostle, "doth even lead us to repentance;" and well is him that Rom. 2. 4.

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will be led. But these here would not lead. St. John had used that before. Do it, "repent," and the "kingdom of Heaven is at hand"—hard by you. One would think this would have done it, have even led them to it. It stirred them not; he is fain to lay Heaven by, and the life, joy, glory to come, and to take him to hell, to the anguish, tribulation, torments there, for all these are in the "wrath to come." So to drive them, if it may be to it, since leading will not serve.

Mat. 3. 2.

Strange; but such is our *indoles*. The "kingdom of Heaven," works not with us as doth "wrath to come," so doth sin bewitch us. For the loss of Heaven, if that were all, we would never abstain from it; if no *ira ventura*, never care for the loss of Heaven. Repent, or you lose Heaven, will not; repent or you must to hell, the place of "wrath to come"—that bites soon, that makes an *igitur*, that will move us; and to fly from it makes us fly to repentance.

Ventura, it is something to come.

St. John takes the course to shew us somewhat to come; he chooseth *ventura*, for the things present carry us and keep us from repentance. Present good cheer, present sport and mirth, present good company, present twenty things else, they make us no fit soil for these fruits to grow in. But then, as God would have it, besides these present things, there are *ventura*, some other to come that would be thought on. For in all our jollity, before we venture too far it will not be amiss to look to those *ventura*, and what will come of it. There is an *ira ventura* for *peccata præterita*.

Knowing the virtue of this piece of perspective, Moses doth wish but this, *O si*, O that men would but look לאחריתם, look but that way, to the hindmost days, to the latter end! There is somewhat there worth our sight. The Prophets do the like: *Populus Meus dilexit talia*—it is Jeremy; "My people, this sin they like, and that sin they love," *Sed quid fiet in novissimo*, "but what will be the end of this?" What will become of it at the last? Yea, our blessed Saviour Himself, and He should move us, most earnestly with tears in His eyes; "O that thou hadst known in this thy day!" and could not speak out the rest for weeping. His meaning was, the *ventura*, what was to come upon them. So much doth it import us some time to open a window that way.

Deu. 32. 29.

Jer. 5. 31.

Lu. 19. 41, 42.

The clapping it to, and the putting them from us out of our sight makes us we care not, never look after the tree or the fruit. *Ventura* would much help forward this *proferte fructus igitur.*

These *ventura,* three of them, follow here close in the tenth and twelfth verses: 1. "the axe," 2. "the fan," 3. and "the fire:" I will only touch them. The axe first; for sure our days be numbered; there is a line stretched upon every one of our lives, and it is no long line neither, *quia velox est depositio tabernaculi hujus,* "the taking down of this tabernacle is not far hence;" death will come with his axe and down we go. For it is not, saith St. John, "laid to the branches, but to the root," and then we are past fruit-bearing for ever. *Proferte fructus igitur.*

What that *ventura* is.

1. The axe.

2 Pet. 1. 14.

Mat. 3. 10.

After the axe comes the fan, to shew whether our bringing forth be corn or chaff, which is our doom after death. So long ago told of by old Enoch in his Maranatha, that the "Lord will come," come "to judgment;" *et omnes stabimus,* "and we shall all stand" before His judgment-seat and the fan go over us; and there by these fruits here, and by these fruits only all shall go, for none is in Heaven but by it. Sinners, both they in Heaven and they in hell; only this difference, they in Heaven had these fruits, they in hell had them not. And then seeing they will be all in all, *Proferte fructus igitur.*

2. The fan.

Mat. 3. 12.

Jude ver. 14.

These two *ventura,* come they will to all and to all alike; we hear not of wrath yet. But here it comes. I go farther and ask, *ventura,* "to come;" "to come," what? *Ira ventura,* "wrath to come." Whose wrath? His Who "when He hath killed the body can cast both body and soul into hell fire."

Lu. 12. 5.

For after the fan comes the fire. The fan divides the corn and the chaff, sends each to his own place, the corn to the garner, the chaff to the fire, and "every tree that bringeth not forth good fruit," thither too. *Proferte fructus igitur;* else how will you escape "the wrath to come," saith St. John? How will you "escape the damnation of hell," saith Christ? and mean the same thing. That of Christ is but a commentary of this of St. John. Ire and fire are but one thing.

3. The fire.

Mat. 3. 12.

Mat. 23. 33.

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Now the noise of fire will startle any of us even at midnight out of his dead sleep. Of any fire, but much more of this; *Non est iste ignis sicut qui ardet in foco tuo*, saith Augustine. 'This fire is another manner fire than that on our hearths.' Why? ours may be quenched; that is, saith the twelfth verse, "unquenchable fire." "A worm ever gnawing and never dying;" so doth our Saviour describe it; "a flame ever burning and never going out."

Mar. 9. 44. 46.

Isa. 33. 14.

Now will I but ask the Prophet Esay's question, "Who of us can dwell in consuming fire?" That is our fire which, as it consumes, so will it be consumed itself; but then he comes over again, But "who is able to abide in everlasting burnings?" That can none do: *Proferte fructus igitur*. This, lo, is the wrath, the very dregs of the wrath to come. But [Ps. 90. 11.] "who regardeth the power of this wrath?" They I fear me least that shall feel it most.

I have purposely stood upon this a little; for that as upon this day they were wont, by the ceremony of giving ashes, to put men in mind of this fire. For ashes were not given to put men in mind of their mortality; dust had been more proper to have done that. Our mortality is grounded upon *Pulvis es et in pulverem*. But ashes, they come not without fire; where they are, fire must have been first. And so they most meet to represent fire and make us think of it. The ashes, they be blown away, but not the memory of them, I hope. Whatsoever becomes of the ceremony, the substance would not be blown away after it. Sure these ashes laid well to the root of the tree, it hath been thought will make it bear the sooner. The present fear of future wrath for sins past will put some force into this *igitur;* if this will not, nothing will; this or nothing make the sap to ascend; this or nothing bring them forth.

The comfort of *ventura*, it may be fled from.

2 Cor. 5. 11. Hos. 2. 15.

Scientes igitur terrorem hunc: you have seen the terror; shall I open you a "door of hope in the valley of Achor?" All is not terror in *ventura;* there is some comfort, that it is but "to come"—this wrath; it is yet "to come." So while it is yet to come, there is time given us to take order for it before it come; that the fruit may come before the wrath, and not the wrath before the fruit; for then we are gone for ever.

There is another comfort, that though the axe and the fan shall come upon all, and none fly from either of them, so shall not wrath. That shall not come upon all, but all may, and some shall fly from it. Fly from it, I say, for there is no meeting it, no abiding of it when it comes; no standing it out, but fly from it we must, saith the text; and fly from it we may. There is a right way, if we may be shewed it, and there is no right way but one; and who will shew us that? That will St. John teach us. He prepares it, and he is best able, and he knows no way but by *proferte igitur*.

But if there be a flight there is no flying it, not with the wings of an eagle, not with the six wings of a seraphin; only the wings of repentance will fly from it. But there is no flight intended, *Proferte igitur* will serve, only stand and "bear this fruit," and it shall be a *supersedeas* to all "wrath to come." You need not fly, you need not stir no more than a tree, but keep your standing, and bear your fruit, and it shall not come near you but fly over you, as did the destroying Angel their houses in Egypt. "To come" it is, this wrath; fly from it we may, this the way to do it. By *proferte*. Ex. 12. 23.

Yea, this is one way; but is there no way but this? It seems there was somebody shewing some other way besides that; St. John was a little stirred and asked, "Who hath shewed you it, who?" Whosoever he was, he had shewed them a wrong way. So that even then, even in Christ's time and St. John's, some there were that took a fancy they had found a nearer way to cut between to fly this wrath, and yet let "tree and fruit" alone, and care for neither. And as it follows by a *dicentes intra se*, "said within themselves"—somewhat strange things men will say there; "fruits" are for them that have not "Abraham for their father, but we have him for our father;" and so took themselves privileged from fruit-bearing by that. Christ shews them their folly; have you so, have you "Abraham to your father? then do the works of Abraham:" that is, "bring forth the fruits" that he did. For Abraham himself brought forth these fruits, went no other way but this, by *proferte igitur*. Mat. 3. 9. John 8. 39.

The same may be said to another *dicentes intra se* of some of us. We have "Abraham to our father;" so they: we

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have Christ to our Saviour, so we; and make a short cut and step to Christ straight, and lay hold on Him by faith, without any more ado; thrust by St. John Baptist, him and his repentance both. Indeed so some go, but with more haste than good speed that vainly imagine to come to remission of sins, *per saltum*, over repentance' head. But it will not be; Esay's *qui crediderit ne festinet*, is good counsel in this sense, not to cast away all, with making too much haste, but take St. John in their way. To him it is said,

Lu. 1. 76. "Thou shalt go before His face to prepare His way." And but by that way he prepares Christ will not be come to. If he prepare one way and you go another, you will never come at Christ. Therefore he wonders *Quis ostendit?* "who had shewed them any other way." St. John knew it not, Christ knew it not; and I cannot tell what to say, but they that go it I pray God it deceive them not.

But for this, "of no other way," Christ Himself is more peremptory than St. John. See you any, hear you of any

Lu. 13. 3. 5. that perish? *Nisi, &c.* "Unless you repent" and scape that way, so shall you too, that is flat. There is no iron, no adamant binds so hard, as Christ's *nisi*. If any but Christ had said it, we might have sought some evasion; now when it is He that tells us, there are but two ways, 1. Repent, or 2. Perish, choose you whether; repent here for a time, or perish there under God's wrath for ever; not to repent and not to perish, is not possible.

Which dilemma of Christ's no way to be avoided makes of the twain to choose this fruit of repentance, rather than to fall into the "wrath to come;" to fly to the one, to fly from the other, which otherwise we are of ourselves but coldly affected to. For though it be somewhat bitter, this fruit, yet sure we are if it were ten times more, the bitter pains of *ira ventura* are far beyond it. Now the physic of the body and soul stand upon one maxim both, *melior est modica amaritudo in faucibus quam æternum tormentum in visceribus;* 'better the bitter electuary than a burning ague; better a short distaste in the mouth, than a perpetual tor-

Jon. 3. 4. ment in the bowels.' Better repent Nineveh for forty days than no Nineveh at forty days' end.

Ps. 34. 12. Shall we conclude then with the Psalmist, "What man is

he that would deliver his soul from the wrath to come?" And they all began at once to say, That would I; yea even they that shall not escape it will yet say, That would I. Why, by the bringing or not bringing forth of this fruit all goes, depends the coming, or not coming of this wrath; coming if you do not, not coming if you do bring them forth. *Proferte fructus igitur.*

And now we have been at the root downward, to come upward to 1. the tree, 2. the fruits, 3. the worth of the fruits, three points yet behind, which will ask more time than is left, nay more than hath been already spent, and so the work of some other time. A word or two of *proferte*, and I have done.

1. *Proferte*, a precept. Mark 1. 22.

First, take it not, this *proferte*, by way of advice, or as the wish of a well-willing friend. No; St. John delivers it *quasi authoritatem habens*, as a precept or injunction; the word will warrant it. To say, Do this, belongs to authority—the Centurion will tell you so—and requireth obedience; "Do this, and he doeth it." Mat. 8. 9.

2. *Proferte igitur*, a conclusion.

Then beside authority to enjoin us, there is reason to conclude us. It is not made a proposition barely, "Do," it is beside a binding conclusion, "Bring forth therefore," whereto we in reason to conform ourselves, and conclude we will so bring them.

3. *Proferte*, an injunction with a penalty.

Last, besides both these it binds the harder by the penalty annexed to it, as you will avoid the "wrath to come," and falling into it you fall from the fruition of Heaven to the damnation of hell. Which is *pœna pœnarum*, the penalty of all penalties most penal. This is the three-fold cord that binds it about; let some, or all of them prevail with us, to bring them forth.

4. The time, now: *Proferte*, in the present tense.

But oft it falls out, when we are agreed of the thing, we are not so for the time. Will we at all bring them forth? If we will, we will take some time to do it in. Some time; yes, that we all agree to. At what time then? It is not *proponite*, or *promittite*, purpose or promise to do it, hereafter to bring them forth, but *proferte*. What tense is *proferte?* The present: do it then in present. It requires an act instantly to be done, bring them forth out of hand. This is a small note; but it is no small matter to get this small

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note borne well away, to get our repentance into the present tense.

In the aorist, ποιήσατε.

Nay then it sits nearer; for to tell you the truth as it is, the word is not "bring forth" at this time, "now," then it should be ποιεῖτε, in the present; but it is not, it is ποιήσατε, in the aorist, a tense the Latin hath not, nor our tongue neither. It signifies rather "have done bringing forth," rather than 'bring forth presently.' And I would to God we had even done so, had done bringing them forth, for then all fear were past! *Ventura* is "to come," but come it will, and when we know not. Both are yet to come for aught I see, wrath and our fruit. If the fruit come before the wrath come, it is well; but if the wrath come before the fruit come, where are we then? We are past recovery.

But what speaks he to us of having done? We have scarce yet begun, scarce set the root that should bear this fruit. Well yet, this shews us it is time we were about it, seeing St. John saith it is more than time we had done bringing them forth.

But well, to take no advantage of that tense, we will be content with the present, if we may obtain that. And so would he have it now; for "now," saith he, "is the axe laid to the root;" now then or not at all. Nay not now; this is not a time, we have appointed other business which we cannot put off. Well one question more will make an end—if not at this time, at what time? If not now, when? But then this must be set down now before we stir hence, and so set down as if it be not now it be as near now as may be, for fear *ventura* come not too soon, and take tree and all. This is sure, the sooner the better, because the more likely; the later the worse, because the less certain.

That time more than a moment.

But when we speak of the present, we shut it not up *in ipso nunc*, in a day or two or three. Fruits require a time to bring them forth; who ever heard of fruits brought forth on a sudden? Saw ever any man such a thing?—it is Esay, "Shall the tree bring, or the fruit be brought forth at once?" A gourd or a mushroom may shoot up in a night, so cannot fruit; it asks time. I take it to be an error and that of dangerous consequence, teaching repentance, to think

Isa. 66. 8.

it a matter of no more moment than to be dispatched in a moment, commonly our repentance is too soon done.

God knew it well, and therefore He allows a time for it; *Ecce dedi ei tempus,* saith He to the Church of Thyatira, He gave "a time to repent, to bring forth these fruits." What time might that be? He never gave certain time but to Nineveh, and that was "forty days." You know where we are now, and what that means. Application to Lent. Rev. 2. 21. Jon. 3. 4.

We are not against allowance of time, so it be not to slip the collar, to be still uncertain. But I like not his saying ὅταν εὐκαιρήσω, yea, "when I find a convenient time," then. He that said it never found it; had it then, never found it after. Acts 24. 25.

But if we mean as we say, would do it at "a convenient time," we cannot find so convenient a time as this. Take it first as the time of the fast, that time may seem to claim a property in it. They go always together; in the Law their solemn repentance was ever at the time of their general fast. In the Prophets Joel tells us, the best "turning to God," that is repentance, is *cum jejunio.* They that had not the law as Nineveh, nature itself taught them to do it fasting, when they took this fruit to taste nothing. In the Gospel John Baptist, the preacher of repentance, "came neither eating nor drinking." And our Saviour, though He did both, yet this fast He kept, though not for any need He had of it Himself, but as in other for *exemplum dedi vobis,* "to give us an example," and to point us that had need what time to do it in. Which hath ever since from year to year been religiously observed, both as a time of public penance, and as a time of general abstinence in the Church of Christ, convenient for the time of fast. Lev. 16. 29. Joel 2. 12. Jon. 3. 5. Mat. 11. 18. Joh. 13. 15.

And convenient for the time of the year. For if it will be the tree in the first Psalm, to "bring forth fruit in due season," this way it fits our turn, that season is at this season. It is now *tempus proferendi;* when can we better say *proferte fructus igitur?* You can never "bring forth" at a better time. The season is now come, and bringing forth will shortly be in season, of which the poet saith, *Nunc omnis ager, nunc omnis parturit arbos,* when the trees will fall in travail, and they and the earth both make proffer Ps. 1. 3. [Virg. Ecl. 3. 56.]

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toward, and give pledges in their buds and blossom of fruit that is coming, and will follow in due time.

We are made these offers, choose which we will; if we will keep time with the Heavens, now the Heavens return again to their first degree; it is turning time in Heaven.

Mat. 6. 26. If with the fowls of Heaven, and them Christ bids us look to, they know their times just, and just at this time make their return, the poor swallows and all; and so let us, that

Jer. 8. 7. the Prophet Jeremy upbraid us not with them. So whether we will go by Heaven and the fowls of Heaven, or by earth and the fruits of the earth, they all invite us to the dispensation of this season. Yea, if we will give our souls leave to keep time with our bodies, the time we take physic for one, may be if we will allowed in like sort for the other; the opening of the year for both. Equal need is of both; if any odds, on the soul's side.

Nay it hath so fallen out, that repentance, fasting, and the very season of the year for the most part hit together. That of Nineveh the most famous; by the springing up of Jonah's gourd we may guess what time it was, we know what time it is when gourds spring. And for our Saviour Christ's, if we will take up His time, it is supposed He laid His also much about this time. For when the people were

Lu. 3. 21. 4. 1. baptized, then was Christ also with them, as St. Luke saith; and immediately after His Baptism He was "carried away into the wilderness," and there began His forty days' fast. *Exemplum dedi vobis,* a pattern for us, both for our fast and for our time of it.

It is true, the solemn fast in the Law was in Tisri, which answers our September; but then take this withal, when it was so in Tisri, Tisri was with them their first month. So they also began their repentance with the beginning of the year.

And take this beside, that in that first month, the trumpet's first blast of all was to assemble them to their Kipher, their great repentance-day, that was their first work of all.

Now I shall tell you how it was. Between the fast and the Sabbath it is well known there was near alliance, insomuch as the fast is called a Sabbath, and both are said to be

Joel 2. 15. sanctified. "Sanctify a fast," as well as "sanctify the Sab-

bath." Their Sabbath was the seventh day, their fast was the seventh month. And it may well be thought, by whom and when the Sabbath was removed from the seventh day to the first, by the same persons and at the same time was the fast removed from the seventh month to the first, from Tisri to Nisan, the first month of all. Now Nisan is also called Abib of the first bringing forth of fruits in it.

Now in Nisan was the time when their Paschal Lamb was slain and eaten. The same is also the time of the killing of ours, of St. John Baptist's Lamb, "the Lamb of God," when John 1. 29.
"Christ our Passover" was offered, offered for us in sacrifice, 1 Cor. 5. 7.
offered to us in Sacrament, to whom St. John Baptist will point us to take special notice of Him and of His time both.

And we now at this time to set those sour herbs and see Ex. 12. 8.
them come up wherewith the passover is to be eaten, which are nothing else but these "fruits of repentance." Now to set them, that then we may gather them to serve us for sauce to the Paschal Lamb. Thus every way we may say with the Apostle, *Ecce, &c.* "Behold this is the due sea- 2 Cor. 6. 2.
son," Behold, now is the convenient time. Now then, "Bring them forth."

And now all that hath been spoken would God it might bring forth but this, that seeing the time serveth so well we can no way except to it, we would not slip it! If we did but truly apprehend the words *ira ventura*, our eyes would not sleep, nor our eyelids slumber, nor the temples Ps. 132. 3, 4.
of our heads take any rest, till we had taken straight order with ourselves, for the "when," when it should be, at what time we should not fail but to do it, and nothing should let us but perform it once to purpose, and seal to ourselves this fruit; that yet once we may assure ourselves we are in good earnest, and that done it is, and such and such were the fruits we had of it.

A time, whensoever it shall happen, which will be to us no less memorable than the day of our birth, or the day of our coming to any place or dignity. And as much joy and comfort shall we take in the remembrance of it as of any of them. The rest and repose our spirits shall find upon the accomplishment of it, will be worth our pains and abundantly recompense our going through with it.

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And when you come back again to St. John Baptist, and to bring him word you have "brought forth this fruit," he will then shew you *Agnus Dei;* and then is indeed the shewing of Him in kind, and the right time of seeing Him. And that sight shall be worth all; we will think we never saw Him before.

We shall be sure to fly the "wrath to come." Nay it shall fly from us, by us, or over us, but from us sure wrath shall fly; and instead of it the "kingdom of Heaven" shall come near to us and we to it. For "repent," and "it is at [Mar. 1. 4. 15.] hand," say St. John and Christ both. It is our daily prayer it may come, and this is the way to make it come. What shall I say? We shall sanctify thereby this time of fast, and as it hath ever been counted, make it an holy time; Rom. 6.22. and we in it shall have "our fruit in holiness, and the end everlasting life."

A SERMON

PREPARED TO BE PREACHED

ON THE TENTH OF FEBRUARY, A.D. MDCXXIV., BEING ASH-WEDNESDAY.

MATTHEW iii. 8.

Bring forth fruits, therefore, worthy amendment of life, or *repentance.*

Proferte fructus igitur dignos pœnitentiæ.

[*Bring forth therefore fruits meet for repentance.* Engl. Trans.]

OF this text three points we have gone through, these three, 1. *proferte,* "bring forth," be not always carrying in; 2. *proferte fructus,* "bring forth fruit," leaves will not serve; 3. *proferte fructus igitur,* "bring forth fruits, therefore:" wherefore? That so you may "escape the wrath to come." There is no way to escape it but that. Now we go on.

"Bring forth fruits, therefore." What fruits? "Fruits of repentance," fruits growing on a tree called repentance; for the fruits ever carry us to the tree that carries them. If we be to have fruit, it must be brought forth; if brought forth it must be, there must be a tree to bring it forth. That tree is repentance.

The reason that St. John in his whole sermon runs all upon this metaphor of tree and fruits, and axe and root, that he brings in repentance as a tree, I have touched formerly. It seems to refer us, this tree, to another, the forbidden tree. Gen. 2. 17. That tree had fruit; this tree to have so too. Tree for tree, fruit for fruit. The worthy fruits of repentance for the unworthy fruits of disobedience. The fruit of that tree was our bane, the fruit of this to be our medicine. The fruit of that made *ira ventura* to come, the fruit of this will turn it away.

It is true the fruits of this tree of repentance they were not *primæ intentionis,* 'first or principally intended.' There was another a more excellent plant called the tree of innocence, the fruit whereof was, *ne peccetis,* 'not to sin at all.'

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There were no fruit to that if it were to be had. But where shall we find that? Where grows the tree that bears that
Rom. 3. 23. fruit? Who is there that sinneth not? The forbidden fruit was no sooner taken, but that tree withered and died, could never be got to grow in our nature since. No talking of that.

That tree failing, it pleased God of His great goodness to graft upon a new stock this second plant, the plant of repentance, to the end it might serve for a counter-poison, the fruit of it against the venom of the forbidden fruit. To the end also that it might serve to supply that other of innocency—
Job 33. 26. they be Elihu's words in Job, "to restore unto man his innocency." For *quem pœnitet peccasse pœne est innocens*, could the heathen man say, the next degree to innocency is penitency. That if we cannot present God with the fruit of innocency at the seat of His justice, yet with the fruit of repentance we may at the throne of His grace.

And this tree will grow in our soil, our soil will bear it, and with good tending bring forth fruits, worthy fruits, which we may offer unto God and He will take it in good worth. And this is the tree we must trust to now, and blessed be God that so we may.

The division.

To keep us close to our metaphor. We say first, that repentance if it be right is no log, no dry piece of wood; a tree
I. it is, hath life in it, vegetable life at the least.

II. II. A tree, and that no barren tree; such there be that for all their root bring forth no fruit at all. This tree is a bearing tree, you may say *proferte* to it. It will "bring forth."

III. III. "Bring forth," and what? That it was set for. It was not set for shadow nor for fuel, it was planted for fruit and fruit it is to bring.

IV. IV. But will any fruit serve? No; trees there be that
[Vid. Hor. Ep. 1.7.19.] carry fruit but fruit of no worth, *porcis comedenda*, for swine perhaps, not for men. Neither for meat nor medicine. Neither meet to be presented to God nor useful for the service of men. So 1. a tree; 2. a bearing tree; 3. a fruit-bearing tree; and 4. the fruit it bears worthy the tree that bears it. 1. If it be a dead stock, and no live tree. 2. If it be a tree, but bare and barren; no *proferte*, "bring not forth." 3. If it bring forth, be it what it will if it be not fruit. 4. If

it be *fructus* and not *dignos*, "fruit," but such as is nothing "worth," it comes not hence, St. John acknowledges it not. None of his tree, some bastard slip it is, none of his setting. His lies fair before us. "Bring forth, therefore," &c. Of these four we are to proceed. 1. Of the tree, 2. the bearing of the tree, 3. the fruit it bears, 4. the worth of the fruit; and a word, if you will, of the fruit-time, the time of all this, which will fall out to be at this very time. V.

I. Of the tree.

We are to treat of repentance as a tree first. To speak properly, repentance is a virtue, a moral virtue, a branch of justice, of justice corrective, and so should be delivered in moral terms, as in the Ethics other virtues use to be. It is not though, you shall seldom find it so, but most-what set out in the terms of some one passion of the mind or other. And why so? For no other cause, but that we are so dead and dull when we are about it, this business, as if repentance were a very log and no quick or live tree. Which cannot be, repentance being from "dead works," and therefore cannot be a dead thing itself, but have life in it. Mark it when you will, the Holy Ghost as it were of purpose still chooseth to express it under some term of passion, as sorrow, fear, anger, and the like, rather than the other way; rather in pathetical than in ethical terms. And this He doth in a manner continually. For passions be quick, there is life in them. Therefore their terms he chooseth to put life in us. To shew he would have us affectionate when we are about this work, and not so cold and so calm as we use to be. And indeed, these affections be the radical humour or sap; if they go up, there is hope of some fruit; if down, and rise not, no *proferte* to be looked for. Heb. 6. 1.

Now if affections give life, the quicker the affection the more life it gives. And there is none quicker than that of anger. For which cause, when time was you may remember we made it the chief ingredient into repentance. Even anger at ourselves, we were so evil advised as to bring ourselves into the anger of God. Whose anger when it comes, *quis poterit*, who can, "who is able?" that is, none can, none is able "to abide." And why found we it so? Because most life and spirit appears in that; fear and sorrow and the rest are but dull and heavy in comparison of it. Rev 6. 17.

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And this I now mention the rather because the passion of anger, if you mark it, strikes upon *ira ventura* in the text, doth even in a manner lead us by the hand unto it. One anger to another, God's anger to ours, God's to come to ours for the present. For by our anger for the present we turn away His to come. Our anger is a *supersedeas* to His. Or if you will have it in terms of justice, judging ourselves we shall not be judged of the Lord.

But our anger and generally all our affections are well compared to lime. Out of the water, where they should be hot, no heat appears in them; in water, where they should be cold, there they boil and take on. Used there most where they should be least, and again least where they should be most. For take me a worldly man, and let him but overreach himself in some good bargain, in matter of profit, you shall see him so angry, so out of patience with himself as oft it casts him into some disease. There lo, is repentance in kind; there is that which makes it a tree, the spirit of life. Ours for the most part towards God is dull and blockish, neither life nor soul in it.

II. The bearing of the tree.

But we may not stand thus about the tree, we are called on for *proferte*, to bring somewhat forth; else how shall we know it is a tree and no log? Small odds or none at all between a dead stock and a barren tree, one brings forth as much as the other. It is the bringing forth that makes the difference.

Bringing forth is opposite to keeping in, we must have no kept-in repentance. Forth it must come, forth it must be brought. From whence? from within. Carrying in before, keeping in now;—all withins are against, utterly against *proferte*.

St. John saw well which way the world would go. Men would have their repentance prove *res intus peragenda*, 'a matter to be sped, dispatched, shuffled up within, between their conscience and them forsooth.' And then they would tell you great matters what they are within. There within they have it, that they have, where nobody can see what they have. Under the bushel much, but nothing on the candlestick that any man can see. So instead of *proferte*, we should have *præferte*, nothing but 'pretending.' Nay, no *præferte; proferte*, saith St. John, no bosom repentance; bring it out,

Mat. 5. 15.

shew it. For upon St. John's *proferte* is grounded St. James's *Ostende mihi,* "Shew me thy faith;" and it holds in repent- Jam. 2. 18.
ance too. Tell them not of a repentance under the ground, down in the root, within in the hollow of the bark; they will not hear of it. *Ut in pœnitentia sola conscientia præferatur, sed ut aliquo etiam externo actu administretur:* 'not only a pretence or fair show to be made of our conscience within, but some outward thing to be done and executed upon it'—somewhat to be brought forth. Take heed of this error, as if repentance were a matter merely mental or intentional. It is not good notions in the brain, nor good motions in the mind will serve, these are but the sap within; look to the branches, what see you there? Look to *proferte,* what is brought forth.

III. The fruit it bears.

"Bring forth," then; and what? Many things doth a tree bring forth, and divers of them as forerunners to the fruit, as boughs and leaves, and buds and blossoms. St. John mentions none of them, passeth by them all; stays at none till he come to the fruits. That is it the tree was planted for. Not to make materials, not to give shadow, not for the green boughs nor the gay blossoms, nor for any thing but for the fruit. The tree is for the fruit, and but for the fruit there had been no tree. Fruit it was for which it was first set, and for which it is let grow; and when there is no longer hope of bringing forth fruit, "down with it," saith the Lord of the soil, "why troubles it the ground any longer?" And Luke 13. 7.
then comes *Ira ventura* with his axe, lays it to the root and down it goes, and into the fire it is cast; and seeing it will not serve for fruit, makes it serve for fuel—the end of all unfruitful trees. Mark it well this. It is the fruit of repentance; not repentance itself, but the fruit it is is sought for. That is all in all. So not only a bearing, but a fruit-bearing repentance.

And good reason. For if the one tree, sin, if that have brought forth fruit, so must repentance, the other tree, do likewise. It is true in sin the sense, and so the soul, is first in fault. In at that gate it first comes, and out at that it must first go. But sin hath her fruit in the body, so is repentance to have hers too. Repentance is to be incorporate and bring forth her fruits in the body. The soul alone not

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to be put to penance, all laid upon it; the body to share, as in the pleasure so in the pain.

Perhaps in the sin that lies smothering in the thought within, never comes *in actum*, there may be some question whether repentance alone may not serve. But if it have brought forth the forbidden fruit, the body, the body must have her fruit in repentance also. To both said it is, said it must be, *proferte igitur fructus.*

That fruit is works.

And what be these fruits? To let go the metaphor, if you would know in plain terms what fruits mean, St. Paul will tell you without any figure. He saith he preached, "Men
Acts 26. 20. should turn to God and do works worthy of repentance." Look ye, St. John's "fruits," St. Paul being his commenter, are nothing but "works." Both mean the same thing; St. Paul's "works" are St. John's "fruits;" fruits and works are all one. *In omni opere bono fructificantes,* — it is the
Col. 1. 10. Apostle's, "Every good work is a good fruit." To do a work then of repentance is to bring forth the fruits of repentance.

There is no virtue at all but hath her proper act or work, but not any virtue of them all so proper as repentance. For of repentance it is said, *agere pœnitentiam;* so it is not of any besides. That in a work it may seem to claim a property, above and before all the rest. And that it so requires an act, as no act, no repentance. Now because we have taken up a distinction that an act is but a thing transient, but a fact, that is permanent. Therefore, to make all sure, besides *pœnitentiam agere,* you have *quæ fructum non fecerit.* So both *agere* and *facere,* 'act' and 'fact,' both. And the fact, that is the fruit, that hath some reality in it. So some fruit is to come, something to be done; not thought or said, but done, actually done. Otherwise, *fingitur non agitur pœnitentia,* — it is Augustine, 'we do but dally, all is but counterfeit.' No serious repentance if somewhat be not done.

For that somewhat is to be done, is so sure as ye shall not find any man in the mind or way to repent, but ever his first question is, "What must I do?" And that, even by the very
Acts 9. 6. instinct of reason. "Lord what wilt Thou have me to do?"
Acts 16. 30. —St. Paul's first words, when he began. *Quid oportet me*

facere? — the gaoler's first words, being now a convert, to St. Paul, when he began. As much as to say, Somewhat I am to do if I knew what. Thrice together you have this question here immediately after. *Quid faciemus?* say the Publicans: "What shall we do?" say the soldiers: "What shall we do?" say all the people to St. John when they came to the "baptism of repentance." All agreeing in this, all implying somewhat there was to be done, whatsoever it was, that the fruit of repentance is in the work. Luke 3. 10. 12. 14.

And what is that work? I will answer first in general. In moral Divinity, if we go that way, the proper work of justice is to give to each his due. Of corrective justice, to do justice, to inflict correction where it is due; and to sin it is due. The difference only is; correction for the most part is done upon others. In repentance, it reflects and is done upon ourselves.

If you will put more life into it, and utter it more pathetically, go by the way of affections. Anger is the predominant affection, we said. The proper work of anger is to be avenged. "What, shall I not visit? shall not my soul be avenged on such an indignity?" saith Indignation. As anger then the chief passion, so that the chief action. The Apostle therefore leaves not off till he have asked, "Yea, but" *quæ vindicta?* "what revenge, what punishment?" That is his last question; comes not to his period till he have shut up all with that. For till that be done all is not done. That is the very *consummatum est* of all true repentance. Jer. 5. 9. 2 Cor. 7. 11.

To grow to more particulars. We sort the works of repentance as they may best answer and suit with the works of sin. Now all sins grow out of these three heads, and may be reduced to one of them, the 1. spirit, the 2. flesh, 3. and the world; and are corrected each of them by his contrary. In physic it holds, every thing is cured; in justice it holds, every thing is best corrected, by his contrary. Now it is contrary much against each of these to be deprived of that it loves and delights in. What these works are. 1. In particular. 1 Joh. 2. 16.

The spirit loves to be at liberty to range and to scatter itself in many manner thoughts; or if it fix, to do it upon some pleasing object. Confine the spirit, make it undertake 1. Prayer, &c.

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some task of devotion, set it to pray, to read, to meditate, which is a dry object and nothing pleasing to it; fix it so, and you punish it. For nothing is more irksome. It is *vexatio spiritus.*

2. Fasting, &c.

The flesh that loves to fare well—put it to fast; loves to sleep and take her ease — put it to watch, or to lie hard; loves *vestiri mollibus,* gird it with sackcloth; loves mirth and good company—make it retire and sit pensive: abridge it of these all or any, and you punish it more or less I warrant you.

3. Alms.

The world and the worldling, they love to part with as little as they can. Charge them with any thing that shall be to them chargeable, it punisheth them shrewdly, and is to them a punishment.

Thus then these three they may be met with, each of them if they have made a fault. For neglect of serving of God, with some task of devotion more than ordinary. For fulness of bread with that truly *sacra fames,* the exercise of fasting. For looseness of life, with works tending to the taking down of the flesh, and making it less fleshly. For taking that which was others, to depart with that which was our own. For want of bowels with works of mercy. In a word, with suffering what we would not, for doing what we should not. So punishing our evil concupiscence in that it is so bent to, and making it leave that for which it left God. So the triplicity stands thus: For spiritual sins, prayer and works of
1Cor. 9. 27. devotion; for fleshly, works pertaining to *castigo corpus meum;* for worldly, alms, and works of charity and compassion. Let me shew you them briefly.

For the first. Simon Magus went not through with his bargain, did but think the Holy Ghost had been ware for his money; all was but thinking, went no farther than the spirit. St. Peter prescribes him what to do, to fall to prayer;
Acts 8. 22. "Pray," saith he, "if it be possible this thought of thy heart may be forgiven thee." Prayer serves where it goes no farther than thought.

2. For the second. The King of Nineveh and his people,
Jon. 3. 5. they fell to fasting on all hands. What was their sin?
Nah. 1. 1. 3, 4. Nahum will best tell us that; he wrote the "burden of Nineveh." This it was; "because of the fornications of

the harlot." For that kind of fleshly sin that was the proper fruit.

For the third. Our example shall be the King of Babylon. He had been a mighty oppressor of his people. There have ye now a worldly sin. "Break off thine iniquity with mercy to the poor," is Daniel's prescript to him. That is the right fruit for sins of that nature. All may be comprised under these three: 1. works of devotion, as prayer; 2. works of chastisement of the body, as fasting; 3. works of mercy, as alms. These three between them make up the corrective or penal part of repentance. 3. Dan. 4. 27.

Prayer is a fruit of repentance. "For this cause," saith the penitential Psalm, even for this, and for no other cause, "shall every one that is so disposed make his prayer unto Thee." The penitent Publican's first moving was, "he went up to the Temple to pray." Let them pray and say, "Spare Thy people, O Lord, and give not over Thine inheritance to be a reproach unto the heathen," saith Joel in his repentance. "Let them cry mightily unto the Lord," say they of Nineveh in theirs. And the prayers of David, Jonas, Manasses, for their own sins; of Daniel, Ezra, Nehemias, for the sins of the land; and in a word, the Penitential Psalms shew this, that were chosen for no other end but to be a task for penitential persons. There is one fruit. 1. Ps. 32. 6. Lu. 18. 10. 13. Joel 2. 17. Jon. 3. 8.

Alms is another. A fruit, and so by the name of "fruit" expressly called, Rom. 15. 28. For by mercy shewed, sins are forgiven, saith Solomon; he that seeks mercy is to shew mercy. Daniel you heard did prescribe it to no less person than the King himself at Babylon. And the same at Jerusalem was a fruit too; witness Esay fifty-eighth, "break thy bread to the hungry," made by him there a part of true repentance. And Zachee shewed as much in his own happy practice upon himself of our Saviour Christ's high approbation. There is another fruit. 2. Rom. 15. 28. Pro. 11. 17. Pro. 16. 6. Isa. 58. 7. Lu. 19. 8.

Fasting is a third fruit; and that a special one, and so hath always been reputed. It appeareth by the three Kings. King David, who was a religious prince; not only by him, but by King Ahab, who was scarce sound in religion. Nor by them only, but by the King of Nineveh, 3. 2 Sam. 12. 16. 1 Kings 21. 27. Jon. 3. 6.

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a heathen man, who even by the light of nature brought forth this fruit.

We name it last, but it is indeed first — first in nature, first *quoad nos*. First in nature, as opposite to the first transgression, which was by eating. First, I am sure, *quoad nos*, speaking of us and our country. Excess that way in fare and feeding, hath been and is counted our *gentile vitium*, our 'national fault.' So no fruit that our nation is more bound to bring forth than it. For *esca ventri* and *venter escis*, "meat for the belly, and the belly for meat," it no where reigneth so much. This is a third fruit.

Gen. 3. 6.

[1 Cor. 6. 13.]

A fruit, which if we would frame ourselves to bring forth in kind, there would come with it both the other fruits besides. For if we could so fast as we should, it would abate lusts certainly, which otherwise, keep the body high, you shall hardly bring low;—that fruit. And if we could so fast it would mend our devotion much, our prayers would not be so full of yawning as we find them;—that fruit. And if we could so fast, there would be the more left to enable us to be so much the more plentiful in alms than we be;—that fruit. So as a good increase or yield would come of this third fruit well brought forth.

2 What these works are in general.

These three in special are chosen out, but in general any as well as these. There is a way how it is possible, there is not a virtue of them all but you may make the work of it a fruit of repentance. In moral matters it holds ever, *finis dat formam*, 'the end, that gives the form,' and so the true essence to every work; insomuch as the work is reckoned a fruit, not of that virtue from whence it proceeds, by which it is done, but of that virtue to which it refers, for whose end it is done.

Nay it falls out often so as an act of virtue, as prayer, fasting, alms, done for a vicious end, suppose for vain-glory, loseth his own kind, and becomes the proper act of that vice it is done for. So powerful a thing is the end, *in moralibus*. Whereby it comes to pass, the work of any virtue, be it what it will, undertaken with a mind and intent, or as we say, *animo corrigendi*, enjoined *eo nomine*, referred to that, alters the nature and becomes a work of justice corrective, and so a fruit of repentance.

For even in these three before remembered, so it goes. Alms of itself is a work of charity; fasting, properly an act of the virtue ἐγκρατεία, 'abstinence;' prayer of his own nature, a work of religious worship. But alms done some way to amerce ourselves, fasting done *animo castigandi corpus*, prayer imposed as a task work, to spend so much time, to stand so long bent at it; all these thus referred still with an eye to that, change their nature and become acts penal, and so fruits of repentance.

The use of this fruit. 1. As an offering. Gen. 43. 11.

Of fruits we said at first two uses there are; first, to be offered as a present, so Jacob sent them to the governor of Egypt. For the first; we have in all but three things to offer unto God, to present to honour Him with; the 1. spirit or soul, 2. the body, and 3. our worldly goods. 1. The offering of the soul is the pouring it out in prayer and other works of that kind. 2. Of the body, the chastening it by exercises that way tending. 3. Of our goods, by distributing and doing good with them in alms and offerings.

Supposing the sin-offering in the Law best to suit with repentance, as it doth. 1. "A sorrowful spirit is a sacrifice to God," that we know; 2. and no reason but a chastened body should be so likewise; 3. and why the price and charges of the sacrifice should not come into the reckoning I see not, which was part of their worldly state, which being distributed and done good withal, in meat and drink offerings, this the Apostle calleth "a sacrifice wherewith God is well-pleased." The first use of these fruits brought forth.

Ps. 51. 17

Phil. 4. 18.

2. As a medicine.

The second use we spake of was, as they are medicinable. This difference there is between the punishment of justice and repentance. Justice otherwhiles destroys the delinquent, so doth repentance never but saves always. So it is more like the punishment of physic than of law. For physic, though it be a cure, yet a penance it is to the body if we deal with it throughly, and go through with it. And repentance is the physic of the soul and body both. *Sit obsecro sanatio*, saith Daniel, "let there be a cure done," when he exhorted him to repent. Both are a cure; as corrective of what is past, so preservative, or if you will you may call it corrective too of what is to come. When the sinner is corrected, hath correction given him for the former, he cor-

Dan. 4. 27.

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recteth his ways, amends his life for ever after. *Castigo corpus* serves for what hath been done; *in servitutum redigo* serves, that he do it no more. Both to wreak ourselves for so often offering so foul indignities to Heaven and the God of Heaven in our former bad course of life, and to keep under the flesh, and hold the concupiscence in awe, that it run not again into the former riot. This latter, we call "amendment of life;" which is not repentance, for it pertains rather to *πρόνοια* than to *μητάνοια*, being yet to come, but it never fails to follow it infallibly, insomuch as if it do not, nothing is done.

1 Cor. 9. 27.

For I report me to you; let it be but known to the flesh that this same light or slight repentance shall not serve the turn, but to a round reckoning it shall come and make full account to taste of these fruits throughly, without hope of being dispensed with, whether it will not take off the edge of our appetite, and make it more dull and fearful to offend? On the other side, let it be considered, whether this be not to lay the bridle on the neck of concupiscence to pour itself into all riot, if sinning it know it shall be dispatched with any repentance, never so short and shallow, as do no more so, and all is well? Whether, I say, this will not make all the sap go down as we shall never see fruit come; nay, whether it be not to destroy fruit and tree and all?

Verily they that for pure zeal and indignation at themselves for their sins never shed a tear, nor miss a meal nor break a sleep, nor do nor suffer nor part with aught; it may seem a question, whether they think not St. John here overseen in pressing that for so needful which they can so easily dispense with.

1 Cor. 9. 27. Mat. 11. 18. 26. 75.

But if when we come to *castigo corpus*, there we leave St. Paul; when to "neither eating nor drinking," there we leave St. John; and when to *flevit amare*, there we leave St. Peter; and when to *πένθος* and *κατήφεια*, changing our "mirth into pensiveness," there we leave St. James; I marvel what manner repentance we will leave before we have done, or what shall become of our fruits here!

IV. The worth of this fruit.

In our repenting commonly we make such haste, as we take away before the fruits come. But if there happen to come any, is not this even our case? Our tears, if any, dry

straight; our prayers, if any, quickly tedious; our alms, indeed pitiful; our fasts, fast or loose upon any the least occasion; and so our repentance, if any, *pœnitentia pœnitenda*, "a repentance needing another, a new, a second repentance to repent us of it." To repent us of our repentance, no less than of our sin itself. So that if any fruit, fruit of no worth. And if the fruit be of no worth, no more is the tree; unworthy one, unworthy both. Thus we are not yet where we should be, till unto *fructus* we have added *dignos*. 2 Cor. 7. 10.

Nay then, if you fall to talk of worthiness, we shall have satisfaction up again. And had we not best then to ask first, Are there any worthy? For, if there be none such, bid St. John beware how he talk of "worthy fruits;" bid St. Paul beware how he speak of "worthy works of repentance." If none such be, they did ill to clog the bill with any such word. But they knew well what they said; therefore such there be sure, get them where we can. Acts 26. 20.

How it is worthy.

Only when we say worthy it would be understood *cum grano salis*. How worthy? in what sense? whither referred? that we mistake not. I demand then first, Shall we put them into the balance to weigh the worthiness of our fruits with the unworthiness of our sins, and the consequent of our sins "the wrath of God;" the dignity of the one with the indignity of the other, and think by their dignity to satisfy God's just indignation? I trow not. At this beam, no fruits of ours will hold weight; none so found worthy; no, not if we could, I say not shed or pour out, but even melt into tears, and every tear a drop of blood. No; *non sunt condignæ passiones*, saith the Apostle, "we can suffer nothing worthy our sins," but that[1] we cannot suffer, *ira ventura*, "the wrath of God." The infinite incomparable high worth of Him That in our sin is wronged, the foul contempt that is therein offered, are far above the worth of any our fruits—weigh them down as any feather. Why all Lebanon, saith the Prophet, is not sufficient to find wood, nor all the "beasts upon a thousand hills" not enough for a sacrifice, "Tekel, Tekel, too light all." Take them out of the scales, away with them, *non sunt digni*, in that sense. In which sense not the wicked prodigal child only, but even the good Centurion, nay then, even St. John Baptist here him- Rom. 8. 18. [1] *i.e.* that which] Ps. 50. 10. Dan. 5. 27. Lu. 15. 21. Mat. 8. 8. Mat. 3. 11.

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self, cry all, *non sum dignus*, neither their fruits, nor they. The honour of *dignos* in this sense belongs to the fruits of no tree, but the tree of the Cross of Christ, to His sufferings and to none but His.

Yet I wot well there hath been another manner estimate by some men of their own fruits, but they weighed them with their own false weights, and made them a discharge both from *pœna* and from *culpa*, and that *toties quoties*. Nay then *inventus est plus habens*, they found a farther surplusage too of I know not what besides. What of that? Christ's *caveat* is here to take place, that weeding out the tares we take heed we pluck not up together good corn and all. That to avoid certain worms that may hap breed in the fruit, if it be not the better looked to, we beat not all the fruit off the tree, and leave it all naked and bare, no fruits at all; and for fear of teaching a proud, teach a fruitless repentance. Well; though not so compared, not this way, yet must we have *fructus dignos*.

How worthy then? referred whither? As worthy as the possibility of our nature will reach to, as our soil will bear or hath ever yielded; as the saints and servants of God are reported to have brought forth in former ages—what say you to that *dignos?* That indeed were somewhat worth, if it might be had. They? they have become "like bottles in the smoke," their "knees have grown weak through fasting," they have "all to wet their pillows with their tears;" they have "restored bribes, and that fourfold," given in alms at once, "half of all that ever they had." This were indeed somewhat worth; but of this, I doubt our worthiness will be found short; or rather I doubt not, I dare not put it upon this *dignos* neither.

Ps. 119. 83. Ps. 109. 24. Ps. 6. 6. Lu. 19. 8.

And yet were there in us any portion of that heroical free spirit, of that Christian magnanimity that was in the fathers of our faith—the Apostle bears them witness that "to their powers, nay and beyond their powers, they shewed themselves willing"—any never so poor fruit would not content us. But we, neither to our power nor a great deal short of it, endeavour ourselves, any never so slight and slender will serve us well enough.

2 Cor. 8. 3.

I wonder what we think? Do we think to post God off

with any, it skills not what fruit? with wind-falls, with worm-eaten stuff? Esay's "sour grapes?" Jeremy's "rotten figs?" Nothing comes amiss. Hold we Him in so vile account as any is good enough for Him, it is well with Him if He get any? Malachi tells us otherwise, "That he holds it in great scorn;" bids us "go offer such fruit to our Prince, and see if He will take it well." Zachary tells us so likewise; "A goodly price," saith he, "they value Me at." Goodly fruit is it not they present Me with? Nay sure we must have *dignos* too; some worth there would be. Isa. 5. 2. Jer. 24. 2. Mal. 1. 8. Zec. 11. 13.

Is there any other way to take our *dignos* by? Compared with the Justice of God—not so; nor with the great heroes of our nature, not so neither. Nor indeed are they said worthy of either of these, but how? Only "fruits worthy of repentance;" that is, such as may well beseem persons as be truly penitent. Referred not to aught but to repentance itself. Laying by sin, as it is an aversion from an infinite good, for so it is infinite, admits no measure or degree; but considering it as it is a conversion to the creature and that more or less; so it falls within compass of more or less worthy.

Say I this of myself? Saith not God's Law the same, *secundum mensuram æstimationemque delicti,* and *pro mensura veccati?* Is it not a clause there, repeated more than once? If there be a measure of the one, so is there of the other; if "an analogy of faith," of repentance too, why not? And to that we to apply ourselves, in the *magis* or *minus dignos* of our fruits. This is once; repentance may be too much, one may go too far in it; that will be granted, I know. And if too much, then too little, and we may fall too short the other way, that I am sure of. Which part we should offend on to choose, ἄγαν in ἀγανάκτησις will soon teach us, that it would be home; rather with the more than with the less. In the Corinthian's case there it was too much, he was in danger to "be swallowed up with sorrow." In Miriam's case again it was too little; for, though she were right penitent for her folly committed, yet because the quality of her offence required a larger and more worthy repentance, she was shut out of the host yet seven days longer, and then and not before received to pardon. If there be an *ultra* and a *citra,* then is there a *tenus;* if too much and too little, Lev. 5. 18. Deu. 25. 2. Rom. 12. 6. 2 Cor. 2. 7. Num. 12. 15.

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then is there a *sufficit,* 'enough.' And that is the *dignos* we seek for.

But who shall tell us this *tenus* what it is? Who shall say *sufficit?* I think it is not best to say it to ourselves, it is not safe that. We are like enough to give ear to *propitius esto tibi,* to spare and favour ourselves, and to think that worthy that is not; to dismiss the matter with a Do no more so, never to follow it to sentence. Or if we do, to reprieve ourselves and stay the execution. It hath been held no way safe for us to make our own assessment, and as safe a way as could be would ever be taken for the soul. Better some other body do it; and who shall that other body be?

Mat. 16. 22.

In the Law, every man was not left to himself. The "offering for sin," which was to them a fruit of repentance, it was rated ever, ever taxed בערכך by the Priest. According to his ordering so it went; he made the estimate, how much was enough, what would serve. And here now in St. John's time, which was the interval or passage, as it were, between the Law and the Gospel, at the "baptism of John," they knew not what to do, they were not so well skilled; to St. John they come, with their *quid faciemus?* "What shall we do?" And "what shall we do?" All three one after another, the publicans, the soldiers, the common sort, and they had all their answers severally; one answer served not all; several kinds of sin require several sorts of fruit. And under the Gospel, there we see for the Corinthian St. Paul said, *Sufficit viro huic;* "Thus much is enough," this shall serve; his conscience may be quiet, I restore him to the Church's peace. And the Canons penitential which were made in the times under the persecution, the very best times of the Church, lay forth plainly what is to be followed and observed in this kind.

Lev. 5. 18.

Lu. 3. 10. 12. 14.

2 Cor. 2. 6.

And sure I take it to be an error added to the former, to think the fruits of repentance and the worth of them to be a matter any common man can skill of well enough, needs never ask St. John or St. Paul what he should do, knows what he should do as well as St. Paul or St. John either; and that it is not rather a matter wherein we need the counsel and direction of such as are professed that way. Truly it is neither the least nor the last part of our learning

to be able to give answer and direction in this point. But therefore laid aside and neglected by us, because not sought after by you. Therefore not studied but by very few, *quia nemo nos interrogat,* because it is grown out of request quite.

We have learned, I know not where, a new, a shorter course, which flesh and blood better likes of; to pass the whole course of our life, and in the whole course of our life not to be able to set down where or when or what we did, when we did that which we call repenting; what fruits there came of it, what those fruits might be worth. And but even a little before our death—and as little as may be—not till the world have given us over, then, lo, to come to our *quid faciemus?* to ask, "what we should do?" when we are able to do nothing. And then must one come, and as we call, speak comfortably to us, that is, minister to us a little Divinity laudanum, rather stupefactive for the present than doing any sound good; and so take our leaves to go meet with *ira ventura.*

This way, this fashion of repenting, St. John knew it not; it is far from his *fructus dignos;* St. Paul knew it not, it is far from his *opera digna;* and I can say little to it, but I pray God it deceive us not. It is not good trying conclusions about our souls. "Here is the plain way," this is the straight path laid out before us by him that was "sent to prepare the ways of the Lord, and to make His paths straight;" and go we which way we will, we shall hear the voice behind us, crying to us; *Hæc est via, ambulate in eâ.* See your tree, bring forth your fruits, see to them; altogether unworthy they would not be, somewhat worth, raised to some degree of worthiness.

Isa. 30. 21.

Isa. 40. 3.

Quod potuit fecit did Christ accept in Mary Magdalene's case, and *quod habuit dedit* in the poor widow's case, with her but "two mites." We doing our endeavours to raise them to what degree we can, He for His part will not be behind, but relieve and help us out. For *expectat Dominus ut misereatur nostri;* "God even waits that He may have mercy on us." And therefore laying away His rigour, will not go exactly to work, but be ready to relieve and repute that worthy that is not all out so. So in the Church of Sardis

Mar. 14. 8.

Mar. 12. 44.

Isa. 30. 18.

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Rev. 3. 2. 4. we find He saith, *Non invenio opera tua plena,* "their works were not found to have the full poise," yet notwithstanding He saith, *Digni enim sunt,* "the parties found worthy" for all that.

All the worth is not intrinsical to the thing itself; when all is said that can be said, that which makes all full, the

Lu. 20. 35. 21. 36. chief part of their worth, lieth in *digni habebuntur.* It is therefore Christ's counsel, *Orate, ut digni habeamini,* Pray, they may be found in so good a degree towards it, as God may count them, and so accounting make them; *Quanquam sat digni si quos dignatur,* saith the Christian poet. In one

2 Thes. 1. 5. 11. chapter, we have them both, in the second Thessalonians, chap. 1, counted worthy at the fifth verse, made worthy at the eleventh verse. Both come to one. Two words there are in the Greek, ἀξιότης and ἀξίωσις; two in Latin, *dignitas* and *dignatio:* and as there is *dignatio ex dignitate,* so is there *dignitas ex dignatione.* And that is it; worthy is the fruit He so esteemeth; but upon the point, rather *dignatione Ejus,* than *dignitate suâ,* rather 'by His deigning or dignifying them, than by the intrinsical, by their own dignity they have in themselves.'

Yet let us never think, be so base as to conceive, He will hold for such any at all, let them be what they will, it skills not how worthless, how far from all degrees toward it. No; but such as wherein He seeth some conscience made, some care taken, some zealous desire, some earnest endeavour appear. Some proffers, at least, toward those seven degrees

2 Cor. 7. 11. in 2 Cor. 7. which may serve to assure ourselves and to shew the world, we dally not with repentance but make a serious matter of it and go to it in good earnest; in witness whereof, this and this fruit we have brought forth. Somewhat like yet, somewhat beseeming persons truly penitent, whereto He

2 Cor. 12. 9. would say, *Sufficit tibi gratia Mea,* "My grace is sufficient for thee." And in that we may rest.

It remains we examine ourselves touching these points; 1. Our repentance, is it like a live tree, and not a dull heavy mood, neither life nor soul in it? 2. Have we set it on growing, brings it forth at all? 3. Is it fruit it brings forth? For whatsoever else it is, it is not for St. John's turn. 4. The fruit it brings, is it aught worth for the quantity, the quality,

the well lasting of it? God grant it be so, and thanks be to God if it be so!

But this *proferte* will ask some time. Jonah's repentance was not like Jonah's gourd. His gourd was up in a night, suddenly; trees come not up so quickly, they require more time than so. Never trust a repentance repentine, no sudden flash or brunt. It is altogether an error to think repentance is a matter of no more moment than to be despatched in a moment. V. The fruit time. Jon. 4. 6.

There be two words, words of weight; one is St. Peter's, and that is *χωρῆσαι εἰς μετάνοιαν*, "to withdraw, go aside, to retire and be private, to sequester ourselves to our repentance;" the other is St. Paul's *σχολάζειν προσευχῇ καὶ νηστείᾳ*, "to take us a time, nay to make us a time, a vacant time, a time of leisure to intend fasting and prayer," two fruits of repentance. I ask then, Did we never *χωρῆσαι*, "withdraw ourselves" to that end? What was the place where we so did? Did we at any time *σχολάζειν*, "take any such vacant time?" What was the time and when, when we so did? I doubt ours hath been rather a flash, a qualm, a brunt, than otherwise, rather a gourd of repentance than any growing tree. A time there must needs be taken for this *proferte*. 2 Pet. 3. 9. 1 Cor. 7. 5.

Now the time St. John gives is but while *ira ventura*, "the wrath to come," is in coming. *Ira, ventura*, are two words: in that it is "wrath," and "God's wrath," there is just matter of fear; in that it is *ventura*, "to come," but to come, and not yet come, there is hope yet some good may be done before *venit quæ ventura*, 'that come that is to come.'

If these fruits come, the wrath when it comes shall not come upon us but pass by us, and not touch any fruit-bearing tree. To take a time then.

Now there cannot be a fitter time than that the Church hath set us forth, that is now, at this time of the year. For now is the time of the year to plant in. In the picture of the months, in this next month at hand, you shall see nothing but men grafting and setting trees: it is the husbandry and business of the month, wonderfully fitly chosen therefore that this tree may keep time with the rest. And now is the time that the sap goes up; so as there could not be

SERM. VIII.

a fitter time for St. John to call upon us. Look abroad, they begin now to "bring forth;" now best speaking for *proferte*. To which *proferte, differte* is clean contrary. Defer it not then but take the time while it is in season.

And with high wisdom is this time so set that the time of
Ex. 12. 12. our repentance, the forty days of it, end in the Passover, in the passing of *ira ventura* over us, as did the destroying Angel over the houses in Egypt. That the mortifying of sin might end in the rising of Christ in us. The use of fruit is fruition; and this is the fruition in this life, even the fruits of the Spirit, fear and love and joy in the Holy Ghost. And in the life to come, the fruit of the tree of life in the midst of Paradise; instead of *ira ventura, vita ventura, gaudia ventura*, 'the glory and joy eternal of the life to come.' To which life, glory, and joy, bring us Almighty God!

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